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Bible-verse balloons carry Gospel message

ol. 38, No. 6

NOVEMBER 9, 1955

10 CENTS

Feat of Strength

WE WERE EATING in the middle of the street.

Our borough was 100 years old and one of its side streets had been blocked against traffic. Picnic tables had been set up end to end. The whole town was eating dinner, family-style, right in the street.

Having finished eating, a boy and girl were amusing themselves on the sidelines. The little girl took hold of the rear bumper of a car parked at the curb, and to her intense surprise the car gently "lifted." The boy watched her, then turned, looked at us and said in the most marvelous tones of disbelief, "She lifted it!"

HE TRIED IT, too, and under their gleeful hands the car gently rocked up and down. "They" were lifting it! There was no thought, naturally, of the master mechanic responsible for the finger-tip balance of the car.

"Well," thought I, looking down the immense length of picnic table, the vast amount of delicious food, the happy men and women seated on both sides of the table, the bright-colored automobiles lining both sides of the wide street, the comfortable, well-kept homes, the beautiful trees, blue sky and sun, "there's a Master Mechanic behind us, too, and yet how often we gleefully take all credit for some incredible feat impossible without him. Even on this lovely Centennial Day!"

—RALPH W. BAKER

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COVER PICTURE. At the close of Rally Day program at Holy Trinity Church, St. Paul, Minn., children gathered on church lawn, released 300 helium-filled balloons imprinted with church's name and Bible verse. Pastor Harold E. Carlson prayed that Word of God might be given wings to spread farther afield, and to penetrate deeper into the lives of all mankind.

THE CHURCH IN THE NEWS

Evangelism program starts

The road ahead was clear for a two-year drive as thousands of Lutheran church members in Pennsylvania's Allentown-Easton-Bethlehem area heard sermons by visiting missioners last Sunday. Eighty pastors from all parts of the nation were guest preachers as the first area mission in the giant United Lutheran Church evangelism effort got under way. Following the opening rallies, nightly services were held in most congregations, with teams of members visiting prospects in a campaign to gain new commitments to the church.

About 250 similar programs will be conducted before Reformation Sunday in 1957. The ULC effort will be "hard-hitting" and "made up of the most solid elements of effective Christian evangelism," promised Dr. Robert W. Stackel, national director. Excellent results have been obtained in areas where trial runs have been held, he noted.

Next area mission will be in Springfield, Ohio, starting Nov. 13. On Jan. 8, 1956, four missions will get under way—in Brooklyn, N. Y.; Burlington, Iowa; Oklahoma City and Tulsa, Okla. Eight regional directors and four national staff members are giving full time to the campaign, which is supervised by the ULCA Board of Social Missions.

Evangelism plans spread

The Methodist Church will also have a personal evangelism "Mission to the Nation" in 1956, the Methodist Board of Evangelism announced last month. "Commando teams" consisting of three ministers and three laymen will be organized to canvass neighborhoods for prospective church members. Eight-day preaching missions in large auditoriums will spark the campaign, and regional conferences will be held during the Christmas season to train Methodist ministers in evangelism techniques.

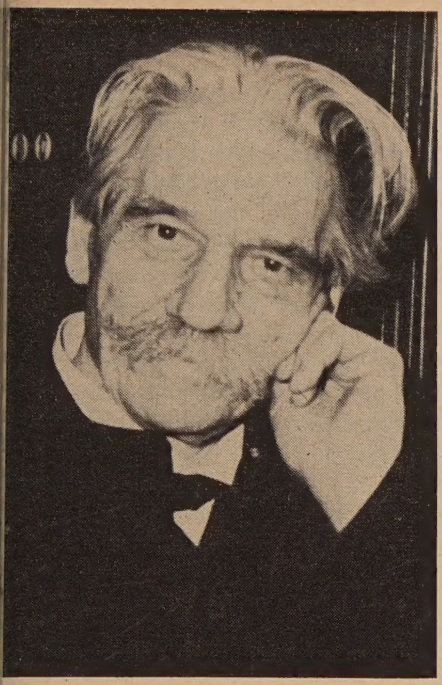
Roman Catholic laymen throughout the South should undertake a program to spread their faith, a laymen's convention in Savannah was told last week. Though the Spanish explorers who discovered the area had as their primary purpose the spread of the Roman Catholic Church, L. R. Bevin said, Roman Catholic evangelism doesn't have an easy time in the South. Southerners are approachable and friendly, but they are "too often ignorant of the nature of the (Roman) Catholic Church and this ignorance breeds prejudice, creates fear and uneasiness."

The "great mission of the future" of the Roman Catholic Church is among the farm people, Archbishop Karl J. Alter of Cincinnati told the National Catholic Rural Life Conference. He urged the group to "send missionaries into the hundreds of priestless rural areas" to make Roman Catholic farmers "convert-minded" and to "organize efforts to pursue mission work systematically."

"Tipping" of God criticized

Christians who "give God a tip that isn't even 10 per cent" were chided last week by Dr. Henry Smith Leiper, missions executive of the Congregational Christian Church.

Income tax reports show that "Christians give to the churches about two per cent of their income, and no one has been known to minimize what he can charge off as a deductible gift," Dr. Leiper said. He added that "the larger part of . . . giving comes at the very end of the



HONORED BY QUEEN ELIZABETH

Dr. Albert Schweitzer, famed 80-year-old medical missionary, relaxes aboard train after receiving British Order of Merit from Queen Elizabeth II at Buckingham Palace. Only other non-Briton to hold honor is President Dwight Eisenhower.

year. That means that Christians have found out what they had left over and what they have not given systematically in advance and regularly."

ULCA income reported

Report of the ULCA treasurer, Dr. Edmund F. Wagner, for the first nine months of 1955 bore out the latter part of Dr. Henry Smith Leiper's plaint. Although benevolence receipts for the nine-month period were running about six per cent ahead of 1954, they represented only 64 per cent of the apportioned amount. The rate of income indicated that the ULCA would receive 100 per cent of its budget this year, but the largest amount comes in the last few months of the year. The nine-month total was $3,855,687. Apportionment for the year is $6,013,090.

Statistics for 1954 just released by the National Council of Churches showed that contributions received by 47 Protestant and two Eastern Orthodox bodies in the U.S. were more than $1.6 billion. This represented an increase of $145 million over 1953. Eighty per cent of the contributions went to local expenses, including building programs. Highest per capita giving was reported by the Wesleyan Methodists—$176 per member.

Warns against "ecumenical heresy"

A dispute about church union was aired last week as New York's Union Seminary launched its program of advanced religious studies, established under a half-million-dollar Rockefeller Foundation grant.

The "ecumenical heresy" is the conviction that reunion of the church is the supreme good when the real need is for its rebirth, said Dr. Ralph Douglas Hyslop, who will head the program. The growth of unity is not a plan or achievement of the churches, Dr. Hyslop explained, but rather a sign of God's Lordship.

At the same function Dr. Eugene Carson Blake, head of the National Council of Churches, said he foresaw a new reformation, "an ecumenical reformation . . . It must be based upon a new and mutual appreciation, co-operation and administration of the so-called older and younger churches throughout the world." This reformation can be brought about by a "rapid and successful basing of a world-wide Christian program on a truly ecumenical community and structure," he stated.

Merger defeat seen

The Lutheran Free Church will in "every likelihood" be compelled to withdraw from merger negotiations with the Evangelical, American and United Evangelical Lutheran Churches, according to Dr. John Stensvaag, LFC vice president and a member of the faculty at its Augsburg Seminary in Minneapolis.

"It will seem like a miracle" if the necessary three-fourths of the LFC's 360 congregations vote to support merger plans, Dr. Stensvaag declared. Under the church's laws, decision to continue negotiations rests with the congregations, which must report their stand by Dec. 15. If 75 per cent report an affirmative vote, "the question shall be considered carried and union negotiations shall be continued."

Urging approval of the merger, Dr. Stensvaag said, "To turn our back . . . seems a rejection of God's guidance, a tragic failure to go forward to a new day." Merger opponents within the Lutheran Free Church have claimed that the proposed organizational plan for the new body "will mean subjugation for the local congregation."

Wisconsin breach widens

Worsening of relations between the Lutheran Church—Missouri Synod and the Wisconsin Synod was reported this month in the *Badger Lutheran,* Missouri Synod publication. A break between the two groups, which make up the largest part of the Synodical Conference, was threatened last year when Wisconsin accused Missouri of unionism. The Wisconsin Synod also opposed the Boy Scout movement and other such groups which have any religious aims or exercises.

Although the convention of the Wisconsin Synod last summer voted to postpone for a year action on breaking fellowship ties with the Missouri Synod, the president of the Wisconsin Synod's seminary at Thiensville last month forbade students to preach in Missouri Synod congregations or to assist at the altar in these congregations. Students were also asked not to join the intersynodical Lutheran A Cappella Chorus of Milwaukee.

The *Badger Lutheran* reported further confusion in the case of a Synodical Conference missionary, 85 per cent of whose salary is paid by the Missouri Synod, who has refused to preach or to address organizations in Missouri Synod congregations.

India mission future dims

Growth of a spirit of nationalism in India has increased the problems of Christian missionaries working there, according to recent reports. Foreign influence and leadership are unwelcome in many areas. Mission churches face the task of preparing more Indian Christians to lead the work as the door is slowly closing upon the entrance of missionaries from other lands. "The test of our success will be how fast we work ourselves out of jobs and how well Indians carry on," one veteran missionary said.

Recent government restrictions provide that new missionaries may enter India only when no Indian nationals are available to fill the positions. Newcomers into the country will not be welcome if they devote themselves exclusively to religious work. They must be educators, doctors, social workers, or "be competent to interest themselves in constructive activity," according to the government ruling.

Last month Deputy Home Minister B. N. Datar told the Indian parliament that of 2,088 American citizens currently residing in India, 1,579 are engaged in missionary work. The others are there

ther on business or as students. It is stimated that about 5,000 Christian missionaries from other lands are now working in India.

utherans plan All-Asia Conference

India will be the scene next Jan. 20-22 f the first Lutheran All-Asia Conference, sponsored by the Lutheran World ederation's Department of World Missions. The conference will follow up the ll-Africa Conference being held next week in Tanganyika. Both were scheduled ecause of the need for developing adequate native leadership and strengthening ndigenous churches in the face of growing nationalism which hampers the work f foreign missionaries.

Expected at the conference in Madras n January are representatives from Malaya, Indonesia, Formosa, Hong Kong, apan, New Guinea, Australia and from ine Indian Lutheran churches.

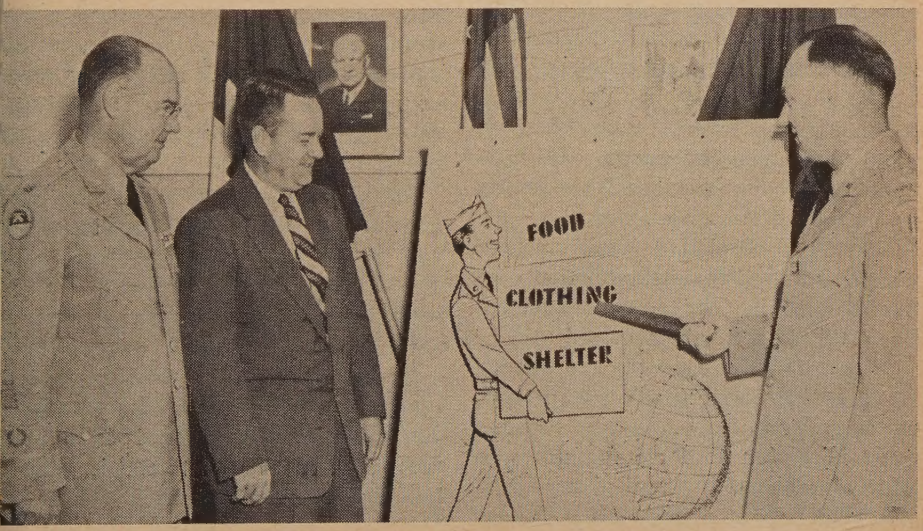
"Closing of China to missionaries and he hesitancy with which they are received in several other Asian countries points up the need for a strong indigenous leadership in Asian churches," said Dr. Fridtjov Birkeli, director of the LWF department. Theme of the conference will be "Christian Evangelism in a New Asia."

The conference will take place in conjunction with the celebration of the 250th anniversary of the arrival of the first Lutheran missionaries in India. Consecration of Dr. Rajah B. Manikam as first Indian-born bishop of the Tamil Lutheran Church will be on Jan. 14.

Graham to visit India

Evangelist Billy Graham will spend six weeks in India early next year at the invitation of the National Christian Council and a group of 25 church leaders. He will address Christian gatherings in various parts of the country.

Dr. Graham announced his plans at the close of a month-long "Crusade for Christ" in Toronto, where more than 362,000 attended the series of meetings.



CHAPLAIN EXPLAINS ARMY MORALE PROGRAM

Chaplain Gomer S. Rees, ULCA pastor (left), and Dr. Paul C. Empie, National Lutheran Council head, look on at U.S. Army headquarters in Heidelberg, Germany, as Chaplain Edwin L. Kirtley explains poster used in training courses.

During the meetings 7,348 came forward to make "decisions for Christ." The evangelist told Toronto ministers that about 65 per cent of these were already connected with a church. "This is the largest percentage we've ever encountered," he said. He also reported that the age-group of the Toronto converts was higher than that in any other city where he has conducted campaigns.

Dayton fights Sunday shopping

Ignorance or negligence is causing Christian people to lose sight of the meaning of Sunday, said the Church Federation of Greater Dayton, Ohio, as it took part in an increasingly bitter battle to close the city's supermarkets on that day. Other activity last week included a court suit, the offer of a $2,000 reward to anyone who could close the stores, pleas for boycotts and threats from labor unions.

Roman Catholic clergy read from their pulpits a brief statement that "All Catholics are reminded that they should not shop on Sunday in any store that remains open on Sundays without necessity." Local Knights of Columbus Council asked all its members to boycott supermarkets that remain open on Sunday. The Protestant Christian Businessmen's Committee recommended the same action.

Officials of retail clerks' and butchers' unions expressed their opposition to the Sunday opening. The reward was offered by a supermarket operator who said he was "unalterably opposed" to Sunday shopping but was "forced" to keep open by the competition. A lawyer asked a court injunction to force the stores to close after the city commissioners indicated that they were opposed to Sunday shopping but would not legislate against it because "we can't legislate morals or religious beliefs."

If the boycotts proved effective it would lead to big business for the seven-store Gershow chain and for the A & P which had remained closed. "The company is opposed" to Sunday shopping, an A & P spokesman said. "We have stores nationwide and have run into this before."

Bishop asks Sunday observance

A trend in California to "paganize" Sunday with commercial activities was decried by Roman Catholic Bishop A. J. Willinger of Fresno in a pastoral letter last week. Asking all Roman Catholics "to take a definite stand," the bishop reminded them that "the third commandment of God forbids them to profane the Lord's Day. A people who fail to honor God will sooner or later disintegrate."

Zoning bars church

Too many people in too many cars might come to church and thereby depreciate value of surrounding property, the Florida Supreme Court said last month in denying to Epiphany Lutheran Church, Miami Beach, the right to build in a residential area. The Supreme Court action upheld a lower court's ruling that denial of a permit to build a church in a district zoned for single-family dwellings was in order.

Epiphany Church's spokesmen contended that the church building would add dignity to the neighborhood. The court replied that the erection of the church might create a traffic problem by attracting large crowds to services.

The ruling showed a sharp reversal of opinion by the Florida court. Five years ago the court had cracked down on a zoning board's efforts to restrict church building in residential areas.

East Zone battle continues

Parents of confirmation-age children in Germany's East Zone have been urged by Bishop Otto Dibelius "not to compromise

THREE KNOCKS ON THE DOOR

In ancient ceremony the Rev. Frederick H. Wilkinson, bishop-elect of Toronto, knocks on door of St. James' Cathedral with staff during service at which he was enthroned. Two archdeacons (left) accompany new bishop into church. ULCA 1954 Toronto convention held opening communion service at same cathedral.

with atheism" and to help their children resist pressure to take part in pagan youth dedication rites. The Lutheran bishop's letter followed action taken by the recent convention of his Synod of Berlin-Brandenburg. Hearing a report on the various ways in which religious life is being hampered in Germany's Soviet Zone, the synod denounced increased "anti-religious pressure" by the East German regime.

A second open letter from Bishop Dibelius reminded schoolteachers in East Germany of their responsibility not to submit to Communist pressures by forcing children to enroll in the youth dedication programs.

The bishop was "contributing to the cold war," the Communist party newspaper *Neues Deutschland* declared promptly. The paper rebuked particularly the bishop's statement that the youth dedication ceremonies were "a kind of atheistic counterpart of Christian confirmation" and that they were "aimed at the Christian faith."

Holy day closing vetoed

A Montreal law requiring stores to remain closed on six Roman Catholic holy days of obligation was ruled invalid by a unanimous decision of Canada's Supreme Court last week. Big Montreal stores had been fighting the law since its enactment in 1951. Many stores had consistently defied the law by remaining open on the holy days, paying fines of $40 each time. The days involved are Christmas, New Year's, Epiphany, Ascension, All Saints' Day and the Feast of the Immaculate Conception.

The Supreme Court decision stated that the law was not intended to provide additional free time for store employees, but rather to compel them to observe the holy days. Such legislation "relating to freedom of religion" is within the exclusive jurisdiction of Parliament, the court said. Since the days "take their significance from religion" only the national lawmaking body has a right to act. The Supreme Court decision is final.

World News Notes

No United States of Europe

The old sickness of Europe had been its division into two dozen small nations and a few big ones, with a long history of competition and strife. Out of World War II had come hope for gradual progress toward a European Union, merging industrial and military strength of West European nations.

Hopes were set back practically to zero on a Sunday afternoon in late October. The test vote on the union idea came in the Saar, a 1,000-square-mile area with a million people, which was to be the first nation directly governed by the Western European Union.

Saarlanders voted the idea down 423,434 to 201,073. They don't know what will happen to their little land. But they decided emphatically that they don't want to be the first European people ruled by an international government. Their chief industry—coal mining—is at present geared in with the iron mines and steel mills of French Lorraine. But Saarlanders speak and think German.

The Western European Union, a seven-nation military alliance formed last year, lost its first decisive test as a starting point for a United States of Europe.

A Russian gets applause

The Daughters of the American Revolution a few decades ago had refused to let their Constitution Hall in Washington be used for a Marian Anderson concert. But the daughters were broad-minded last month about letting a Russian artist, Emil Gilels, give a piano recital there.

Gilels is the first famous Soviet musician to tour the U.S. since Prokofieff in 1921. His American premiere was in Philadelphia. He played three times in New York City to capacity houses.

Next spring one of America's greatest violinists, Yehudi Menuhin, will make a concert tour in Russia.

Finland makes new farms

People of Finland wasted no time complaining about misfortunes, but have worked harder than ever to repair their war losses.

They cleared a million and a half acres of farmland from 1919 to 1939, cutting down forests and draining swamps to increase the food supply for a growing population. But Russians took about 700,000 farm acres from them in the settlement following World War II.

Ten years after the war the Finns have 600,000 acres newly cleared, with the government supplying funds to operate power machinery in the big reclamation project. Goal for 1975 is another million and a half acres.

Shadow over Hong Kong

Red China had told everyone about its determination to get Formosa, the big island 90 miles from the Chinese coast, which China lost to the Japanese in 1895. But Chinese Communists have been silent about Hong Kong, an island only a mile off the coast.

The destiny the Chinese Reds have in mind for Hong Kong has been foreshadowed at Macao, the Portuguese-owned island 35 miles from Hong Kong. It was 400 years ago this month that the Portuguese established their settlement there, and plans were made for a big celebration of the anniversary. But the Chinese suggested, in stern enough tones to frighten the Macoa administration, that the celebration be canceled. "Macao is Chinese territory, and the Chinese people have the right to demand recovery," it was announced in Peiping.

WASHINGTON

By ROBERT VAN DEUSEN

DULLES AT GENEVA

JOHN FOSTER DULLES faces one of the severest tests of his career as he sits down with the Russian, British, and French foreign ministers at Geneva. The big hopes built up by the "smiling conference" at Geneva this summer may be dashed on the hard realities of international politics. Or they may be given new life if the diplomats show a real willingness to strengthen the sinews of peace.

A heavy load of responsibility lies on Dulles' broad shoulders. Eisenhower was the key figure in the earlier Geneva conference. His illness leaves Dulles to deal on his own with the problems that emerge at Geneva.

In contrast to the solid position of Dulles as American Secretary of State is the wobbly tenure of V. M. Molotov, who is reported to be headed for the Soviet discard pile shortly after the conference, and Antoine Pinay, who is at Geneva because the French parliament reluctantly postponed the imminent fall of the Faure government. Only Britain's Harold Macmillan will share with Dulles the personal prospect of being in the harness for the long pull.

Saar crisis

THE THREE WESTERN foreign ministers went into a huddle before the Geneva conference to achieve a united front. This was made difficult by the upset in the Saar, where pro-German sentiment turned down the proposal to Europeanize the crucial border territory. Although Adenauer and Faure exchanged telegrams saying that this must not jeopardize French-German relations, there was an atmosphere of strain in both countries.

The crucial point was that the whole complex of treaties by which West Germany was to be brought into NATO hinged on the acceptance of the Europeanization plan by the Saarlanders. The fear that the rich industrial valley may be divorced from the French economy may cause hysterical reaction in France.

Knowing how Russia loves to pounce on signs of disunity, Dulles and his colleagues will try hard to patch up the Saar episode and minimize its seriousness. This will add another pressure to those under which Dulles will be laboring at Geneva.

The three issues with which the foreign ministers will wrestle are: (1) reunification of Germany; (2) disarmament; and (3) improvement of East-West relations.

The first is the toughest, since neither side is prepared to make real concessions. The western powers say that a reunited Germany must be free to make its own international alignments. Russia says that reunification can take place only if Germany promises to remain neutral between East and West.

The disarmament issue has been obscured by words. As yet, Russia has given no clear answer to Eisenhower's proposal for exchange of blueprints and aerial inspection.

The most obvious progress may be in the willingness to improve East-West relations. If Russia follows its new line of disarming friendliness, a substantial increase in the flow of people between East and West, and in the exchange of goods, might result. If the doors remain open for further negotiation on the unresolved issues, Dulles may have achieved the most that can be expected.

Theology for Monday Morning

God expects all of us to work . . . . Our tasks are often humdrum and hard . . . . But we work for God, not for profits or prestige . . . . Our most important work is in being witnesses for our Christian faith

IT IS SOMETIMES said that the Bible teaches that work is a curse laid upon the human race as a punishment for disobedience. "In the sweat of your face you shall eat bread" (Genesis 3:19). If this statement were true, it might be claimed that this is the only biblical insight with which many workingmen agree at 7 o'clock on a Monday morning.

But it is not true. The Book of Genesis does not teach that work is a curse. In the stories or parables of the creation, man is put into the world to be a worker. Before he has fallen from grace, he is placed in the Garden "to till it and keep it." But the Bible, of course, teaches that the whole sphere of man's work, like every other aspect of his life, stands under the curse of sin.

That for which man was created has

By ALAN RICHARDSON —Professor, University of Nottingham, England

become a burden. Work has become drudgery. What should have been a joyous co-operation of man with man for the benefit of all creation has become the sphere of bitter struggle and rivalry. Man is expelled from the Garden, and the ground is full of thorns and thistles.

THOUGH WORK has lost its original joyous character, it continues to be a divine requirement for human life. This is assumed rather than argued in every part of the Bible. It appears in the Ten Commandments, not so much as a positive command, but as a statement of the inevitable order of things. "Six days you shall labor and do all your work." We need not understand these words as a condemnation of "the five-day week." Their intention is clear enough: an honest week's work is the God-ordained duty of every man.

In the Old Testament and in the New, the duty of work is taken for granted. St. Paul rebuked the Thessalonians who considered that since that New Age had arrived the old laws no longer applied: "If anyone will not work, let him not eat," St. Paul wrote.

God's intention in the Creation must still be fulfilled, even though, because of sin, men no longer work from pure delight in obeying the will of God. They must work, even though they do so only under the pressure of hunger, of coercion, or from motives of profit or prestige.

BECAUSE THE MEN of the Bible think of work as the will of God for human life, they never regard it as degrading. The Hebrew view is totally at variance with the Greek idea of work as beneath the dignity of gentlemen and fit only for slaves.

Nor does the Bible romanticize work, as some modern writers have done. When the Bible speaks of work, it means ordinary everyday routine, the work that never comes to an end, such as plowing fields and gathering harvests, cooking food and sweeping rooms. It is this work which the Bible regards as honorable and not beneath the dignity of any man.

THE NEW TESTAMENT writers show no special interest in the fact that the Lord Jesus lived the life of a workingman. For them the real work of Jesus was not his work as a craftsman but his work as the redeemer of the world. The work which God had given him to do was the work of the world's salvation, accomplished on the cross.

In the same kind of way the New Testament writers were not so much interested in the work by which Christian believers earn their daily bread as in the work which they do for the gospel's sake, the work of preaching and teaching and caring for the flock of Christ.

The word "work," as we find it in the New Testament, refers to the work of Christians as laborers in God's harvest of the world, their work as sowers of the word, as planters and reapers. In this work all Christians are expected to engage as "fellow-workers with God."

THE PROPER "WORK" of Christians is not, for the new Testament writers, their secular employment, but their service in the furtherance of the gospel. As Christ's proper work was not his work as a carpenter, so also the proper work of Christians is not their secular employment.

Paul and Aquila and Priscilla might continue to earn their livelihood as tentmakers, but their Christian work was not the task of earning their daily bread. The Christian disciple must be ready to forsake his earthly employment for the work of the kingdom of God, like those apostles who left their nets and followed Christ.

The word "vocation" in its biblical sense never refers to a man's earthly calling, his profession or occupation. It means God's call to repentance and faith and to the life of service within the redeemed community. We cannot properly speak of God calling a man to be a doctor or a schoolmaster or an engineer. God's call is to fellowship with himself in Christ's body, the church. This vocation or calling comes to every Christian, and thus he becomes a layman, or member of the *laos* (people) of God.

This basic New Testament truth has been obscured by the common practice of speaking of God's call to the ministry as if the church consisted of "ministers" only. In the New Testament, vocation means God's call to membership of the laity, the *laos* of God; and it means nothing else. God calls men (laymen) into membership of his church, and therefore to a life of ministry (*diakonia*), and every layman or member of the *laos* is endowed with a special gift (*charisma*) of the Holy Spirit which enables him to perform his allotted ministry in the total ministry of Christ's body.

THE DIVISION of the church of *laos* of God into "professional" Christians, called clergy or ministers, and nonprofessional Christians, called "laymen," is one of the most serious distortions of New Testament teaching which has ever appeared in Christian history. And it is almost universal throughout the Christian world.

A layman in the apostolic church was one who had responded to God's call (vocation) and who had been baptized into Christ's body, being thereby commissioned to undertake his appointed ministry in the work of furthering the gospel. A layman today is all too frequently one who takes little part in the furtherance of the gospel beyond contributing to church funds and thus supporting a professional ministry which relieves him of the duty of actively ministering the gospel.

A few words will help in reading this:

A GREEK DICTIONARY

LAOS—the people of God
DIAKONIA—the ministry
CHARISMA—gift of Holy Spirit
DOULOS—a slave, servant
DOULOI—slaves, servants
KURIOS—master, employer
KURIOI—masters, employers

The New Testament teaches that all members of Christ's church are laymen, including apostles, bishops (overseers), presbyters, and deacons, and all must exercise their function or ministry as the different organs or members of one body. There is, of course, difference of function within the total ministry of the church, for not all the members of the body have the same office. But there can be no division along the lines of "professional" and "amateur."

FROM THE NEW TESTAMENT standpoint a man's secular occupation is a matter of secondary importance. From the church's point of view it should be a matter of merely secondary importance whether a man is a doctor or a bricklayer. Or, in New Testament terms, it matters little whether a church member is a government official, a tentmaker, a silversmith, provided that his occupation is not inconsistent with his Christian profession.

We may infer from the New Testament Epistles that a high proportion of the rank-and-file members of the early church were *douloi*. This word is usually translated "servants" or "slaves." There is no exact modern translation of the word because the social system of the first cen-

tury A.D. long ago disappeared. The translation "slave" suggests to modern ears something too harsh and cruel, and in any case the *douloi* or household slaves of the Epistles were not the criminal slaves of the mines and galleys.

They were the "workers" who performed the daily toil of the household, the farm, and the workshop. They were the laboring classes. A slave might rise to a position of high responsibility in his master's household, and was often treated with respect and affection as a member of the family.

SEVERAL EPISTLES contain exhortations addressed to Christian *douloi* concerning their duties as workers. Christian slaves must obey their masters (*kurioi*), as *douloi* of Christ working for their Master (*kurios*) in heaven. If they have Christian masters, they must not try to take undue advantage of the fact. If they are treated harshly, they must suffer gladly, remembering the example of Christ's passion.

Though advice is given to slaves, who formed the majority in the local congregations, masters (*kurioi*) are not forgotten. A few slave-owners, such as Philemon, were members of the church. They are told to give their *douloi* what is just and equal, remembering that they also have a *kurios* in heaven. The language drawn from the ancient social institution of the master-servant (*kurios-doulos*) relationship is used frequently in the New Testament to express the relationship between Christians and their Lord.

SUCH INSTRUCTION would be unacceptable to workers in modern industrial society. It is not possible to transfer the ethical advice relevant to a situation long past and apply it in the changed conditions of today. We must not look in the Bible for a code of social ethics that will apply to our twentieth-century situation.

The New Testament instruction for *douloi* would sound like the "opium" which the "bosses" dole out to the workers to keep them contented with their lot. It speaks of duties and not of "rights." We must find new forms in which to express the Christian attitude toward daily work in terms of our present social conditions.

Yet, having said this, we must assert also that instruction for the early Christian workers, as we find it in the New Testament Epistles, teaches permanent truth concerning the Christian attitude towards work. It remains true that the Christian, like other men, must work because this is a divine requirement for human life. He too must work to earn his daily bread, to sustain his family, and to secure the material basis of the good life. But he works from a higher motive and under a pressure different from the hunger, fear, and greed which are the incentives of other men.

He works because he must, but a new attitude toward his work is implanted in him. He works not as unto man, but as unto his Master in heaven, and thus he finds in work well done the satisfaction which cannot be derived from earthly rewards or diminished by earthly hardships.

THIS IS THE redemption of work. The significance of our work on earth lies not in its earthly rewards but in its character of service rendered to our Lord in heaven, who will pronounce upon it the final verdict: "Well done, good and faithful *doulos;* . . . enter into the joy of your *kurios*" (Matthew 25:21-23). It is the final, the heavenly goal which gives our earthly labor its ultimate meaning and worth.

This is a truth which the non-Christian

can never know. The biblical doctrine of work is relevant only to Christians. It cannot be handed out to the masses as a solution of all our problems of industry and labor. It is the Christian hope which alone renders possible the Christian attitude toward work.

THERE IS in the Bible a close connection between work and worship. The Ten Commandments set the ordinance, "Six days you shall labor" within the framework of the commandment to keep the seventh day holy. It is implied that though work may occupy six-sevenths of a man's life, it is not the whole of it or the highest part of it. What happens on the seventh day, the worship of God in his holy place, is man's highest activity on earth, the anticipation of that heavenly rest which awaits the people of God.

In the New Testament we find the conception of work well done as a service that is rendered to our Master in heaven, who thus becomes the Lord of all our work, our ultimate *kurios* or "employer." There is thus a sense in which it may be said that to "work is to pray," that work and worship are two forms of offering which Christians present to God. Man offers to God his whole life in every part, including his worship and his work.

MAN CANNOT, of course, by his own merits or skill offer anything that is worthy to the all-holy God. From the standpoint of God's absolute demand, men must always confess that they are "unprofitable *douloi.*" But, in Christ, God has opened for men a way to himself. Men who are in Christ, though sinners, can nevertheless bring their offerings to God, including all the labors of their hands. No longer are they called *douloi,* but "friends" (John 15:14, 15).

This profound mystery, the deepest truth about the New Testament doctrine

Men grow the grain, mill the flour, bake the loaves—but it is God who gives our daily bread. Work and worship are two ways of thanking God for his gifts to us

of work, is given sacramental expression in the church's central act of worship, the "breaking of bread" or Lord's Supper. In this service are offered the fruits of the labors of men's hands, the bread and the wine, symbols of all our work. Here, in the church's offering, God gives back to us the gifts that we have brought to him, but now they are made sacraments of his grace, the very life of God himself, the sacred body and blood of Christ.

Here in the communion is enshrined the whole mystery of man's labor as well as the whole drama of man's redemption. Here is the perfect symbol of the wholeness of the Christian life, the unity of work and worship, the strange unbreakable link that exists between the bread that is won in the sweat of man's face and the bread of life that is bought without money and without price.

I'M PLANNING THE REST OF MY LIFE

By PAULINE PALMER MEEK

TODAY I HUNG out a dozen pairs of denim jeans with the weekly wash. (Three pairs needed patching.) This is not remarkable in a family with three sons and a tomboy daughter. What suddenly struck me as strange was that there was not a single diaper on the line.

For eight years the monotonous white squares were a part of the daily scene. In that length of time one develops the feeling that diapers are, have been, and evermore will be. Now, like a movie fade-out, the scene has changed. The age of diapers has passed and we are transferred magically into the age of jeans.

I SAT DOWN at my desk, thinking about this phenomenon. My pencil idly sketched a graph, a chart of my years. Assigning myself the scriptural expectancy of three score years and ten, I marked off seven inches representing ten years each.

I shaded somewhat more than the first two inches and labeled it my "Time of Growth," when my activities centered in my own developing.

Then the "Age of Diapers" commenced, and I marked off eight years for this—eight years of close, intensive care for the needs of small children.

Overlapping this by a few years, I next labeled the "Age of Jeans." These are the years when I try to keep up with the expanding interests of active, rapidly growing youngsters. I made this section twenty-five years long, for within that time I expect my job of laundering and patching to be substantially finished.

And I made the shading lighter toward the end of the period, for I must also expect a gradual lessening in the time and attention my children will desire from me as, one by one, they enter adulthood.

I SAT BACK to consider my graph and found a long blank space yet to be filled, almost as long as my "Time of Growth." What it will be depends on me, because it will be filled chiefly with whatever activity I choose. So I labeled this last section my "Age of Fulfillment."

Looking thus at the times of my life, I find a new perspective. That "Age of Diapers," actually so brief, once seemed as though it would never end. Now I have the idea that I am devoting my entire life to my children, just as if the "Age of Jeans" would go on forever. I think I will be more tolerant of its noise and clutter, and more keenly aware of its precious joys, since I have seen how small a span this "Age of Jeans" will occupy.

So I brought in twelve pairs of dry jeans from the clothesline. Before applying three patches, I tacked this verse on my bulletin board:

"So teach us to number our days that we may apply our hearts unto wisdom."

Substitute Mother

By BETTY LAWRENCE

Making a home for foster children amounts to a lot more than providing them with proper food and clothing

THE NEWLY APPOINTED captain of the second-grade spelling team came tearing into the house, wild with excitement.

"Will you root for me? Please, will you root for me? Donnie's mother's going to—"

She stopped short. The old frightened, unsure look came into her eyes.

At this moment Susan and I were miles apart. She was my foster daughter. She knew it. Donnie's mother was his real mother. Naturally she would root for him.

Susan's world had fallen apart again. When you are a foster child, the world has a way of repeatedly collapsing.

WELL, AS HAPPENS so often, I had no time to be thinking up grand statements like "of course I love you as much as Donnie's mother loves him. Certainly I'll root for you."

Instead I said lightly, "I can see that something wonderful has happened. Let me guess."

Nothing is more fun than guessing. We guess the grades on the report cards. We guess who is hammering so loudly on the front door.

Sue's mouth twitched, trying to smile. She remembered the "something wonderful" and a little of the glow returned.

I play-acted. "I know! Teacher asked you to stay after school and help clean the room."

Strangely, this request from teacher is considered a "plum." Ours is a rural school with only two rooms in use. The children attend first through sixth grades. Each teacher is responsible for three grades. Our two teachers janitor the building, with the help of the children who can hardly wait until they are old enough to assist.

Susan tsk! tsk'd at me.

"How many times have I told you that I have to be in the *third* grade before I can help clean."

"I'm sorry, I forgot. All right then, you've been made captain of the school patrol!"

SUE GIGGLED at this gross exaggeration of her importance. "You have to be in the *fifth* grade to be on school patrol!"

She saw that I was teasing. I opened my arms and we hugged each other hard. She spilled over with her exciting second-grade news.

"Mrs. Daniels made me captain of the spelling team and Donnie Mosier is captain of the third grade. We picked our teams from both grades and—you know what?"

"What?" I was excited, too!

"Cindy O'Conner and Joannie Stainbrook are on my team! They're the best spellers in the room!"

I was her mother again. "Will you

foot for me?" How can you lose if your mother roots for you?

SUSAN AND HER sister, Peggy, have been our foster daughters for two years. That's long enough to know that they can fly home and tell us their important news. But it isn't long enough to know—for sure—that we will root for them. We are not real parents.

I thought of the time before the girls came to us, of the lofty plans we had for giving them "security." Those plans have been scrapped for more sensible ones. We know now that security cannot be handed over like a gift-wrapped package. The feeling of belonging is a state of mind built up through the slow, slow process of living. And if the first years of life have conditioned you to being a "home" child, and therefore different, well, those memories don't erase easily.

At the home our girls' matron was kind, but often she had 25 girls to "mother," 25 girls to listen to. My own 17-year-old, plus Sue and Peggy, keep my head bobbing like a top after school. Listening to 25 girls could mean anything from the most stars in the reading class to a high-school junior dreading to ask for a formal. Institutions have little money for formals. First graders need a motherly hug for earning stars. High-school juniors don't cease wanting formals just because life has planted them in a public institution. It's a very real world of ups and downs.

It is difficult to be important as an individual when your socks and panties are stamped with an indelible number so that your own clothes come back to you from the almost commercial laundry down in the basement. You aren't only Susan. You are also "18." You aren't part of a family where mother sorts the socks and listens to your school news.

AS FOSTER PARENTS, we took on the job of filling that void in our two girls' lives. We have made many mistakes. The road is not nearly as clear as we had envisioned it. It is a road dotted with "ifs" and "supposes."

Suppose our girls, in spite of our well-intentioned help, don't grow up to be staunch, upright citizens? Suppose that their tragic background triumphs over this new environment. Rotten-tomato fights inside the house don't happen inside *our* house! We don't climb Christmas trees! We expect acting to be governed by thinking.

Once our girls knew an undisciplined existence. Then the authorities stepped in and the exactly opposite style of living came down on them like a heavy fog. Institution discipline is strict, up at 6:30, to bed at 8:30. Thank you, dear board members. Thank you, dear Chamber of Commerce. Necessary though it was, it was still a shattering experience to childish minds.

No wonder our small Sue stops short, her eyes cloud over, and her heart starts hammering. How can she be sure of anything?

WELL, THE LITTLE CAPTAIN of the spelling team is happy again. It means we've crossed another hurdle. But when the big day of the contest comes, and Susan's team loses, as it may, she will come rushing home for sympathy. Perhaps again she will stop short and wonder whether to expect to find it here. After all, I'm not her real mother. I'll have to reassure her.

Perhaps this, in capsule form, is the secret of raising foster children: to live each day, one after the other. To tease smiles back into shape. To love and to sympathize.

Put like that, it doesn't sound at all difficult!

A Million Miles for Missions

By GEORGE H. STRALEY

Veteran home mission leader in United Lutheran Church changed jobs last month. Looking back over 42 years of service, he describes great changes

DR. ARTHUR M. KNUDSEN
"I couldn't have been happier"

ACCORDING TO THE CALENDAR—as interpreted by the United Lutheran Church constitution—it's time for Dr. Arthur M. Knudsen to retire. He has been an executive of the ULC Board of American Missions, and the constitution sets the retirement age from such offices at "Dec. 31 in the year in which the age of 68 shall have been attained."

But anyone who talks with this vigorous churchman is sure to conclude that here's a man who contradicts the calendar. He has the health and energy usually expected in a man half his age.

In fact, when officials of Midland College heard about Dr. Knudsen's "retirement," they promptly called him as director of a three-year $750,000 appeal. They asked him to start Oct. 1 in helping gather funds for buildings they hope to construct on the campus in Fremont, Nebraska.

IF DR. KNUDSEN is as enthusiastic in raising money as he has been in raising missions, great things are ahead for Midland. Last month the veteran church executive left the Chicago office where he has served since 1936 and moved to his new office in Omaha.

Moving day marked the end of a chapter, of course, and it has been a great chapter in United Lutheran history. Here is a man who has left his mark on the church from Florida to Alaska, who has given close personal attention to the development of nearly 500 congregations, who has been the friend and counselor of pastors engaged in home mission work in the last 19 years.

"My entire life has been devoted to missions," Dr. Knudsen says. That's not only true of the length of time he has served—dating back to when he was pastor of a small mission in Boulder, Colorado, in 1913—but he also put his whole life, all his consecration, intelligence and energy into each day he has served in this work.

EVERYTHING ABOUT home mission labor appealed to Dr. Knudsen—even making up the quarterly reports which are required from pastors of congregations receiving financial support from the Board of American Missions. He had training for that, since after graduation from high school he took a commercial course and went into office work for two years. His job was statistics. "Figures

re like words," he says. "They tell a story."

After 23 years of making quarterly reports—from Trinity Church, Boulder (1913-18), then from St. Paul's, Albuquerque, New Mexico (1918-30), and from Trinity in Longview, Washington (1930-36), he was well equipped to move into the office where reports from mission pastors are studied. He knew how to interpret the figures—the number of adult baptisms, confirmations, members received by transfer, and so forth—which pastors tabulate every three months. "Reading reports has never been tiresome . . . figures are fascinating," says Dr. Knudsen.

But of course the figures are fascinating because they represent people brought within the influence of the church. It's been seeking people for the church, all through his ministry, that has fascinated this pastor. The mission pastor has no ready-made congregation. He pioneers, starts with a miscellaneous handful of people, trains them in church life, rings the doorbells of newcomers in the community.

All this Dr. Knudsen knew from 23 years of first-hand experience before he took an executive position in home missions. And he has never had a chance to forget it. "About half my time," he explains, "has been spent in field work. The big thrill is to meet the congregation face to face, look into the eyes of the people."

The time when Dr. Knudsen has met new congregations face to face has often been on the day of organization, when the mission has reached the point of taking a name, electing its church council, calling a pastor.

THE THRILL of home mission work, says Dr. Knudsen, is now more keenly understood among pastors of the church than it was in 1936 when he became secretary of the American Board's division of English-language missions. (Another of the board's divisions supervises special missions, such as those begun in recent years among Estonian and Latvian DPs.) It used to be, Dr. Knudsen said, that men in the graduating class in the seminary figured they could "see Knudsen" about a mission congregation if no call from an established church came along.

"The situation has changed," Dr. Knudsen reports. No longer are beginners in the ministry called by a majority of the mission churches. Experienced pastors, with good records in self-supporting congregations, are more frequently called these days.

Increased salaries have something to do with it. Mission pastors received $1,500 to $1,800 a year back in 1936. The minimum is now $3,300, with some salaries up to $4,200. "But there's much

SKILL in selecting the right people for work of the church marked Dr. Knudsen's career. A Chicago girl, Lorrainne Wiggan, became the first United Lutheran woman Negro missionary.

more to it than that," Dr. Knudsen insists. These experienced pastors, coming into mission fields, say "there's a thrill about this work I've never experienced before." It's pioneering, opening new fields, breaking away from traditions.

Much of the success in the United Lutheran Church in attracting experienced pastors to mission fields is directly due to Dr. Knudsen, although he wouldn't acknowledge that. He has kept track of hundreds of men whom he marked down as useful in missions. When the time came to propose a name, he has had one ready.

THE MAN WHO TRAVELED a million miles in visiting missions since 1936 has a good idea of how things are going in American church life. For one thing, competition for mission fields among Lutheran denominations (with the exception of the Lutheran Church—Missouri Synod) has practically disappeared. "There's more work than all of us together can do," Dr. Knudsen says, "so why compete?"

Regional home mission committees, representing the eight churches of the National Lutheran Council, have organized throughout the United States and Canada. When officials of a United Lutheran synod locate a mission field, they ask the regional committee to assign it to them. When they secure the assignment, they usually ask the Board of American Missions to survey the field. Increasingly the board is using women workers to make these surveys.

House-to-house visiting in the prospective field indicates the number of Lutherans, of the unchurched, and other information necessary in determining whether the field should be "recommended for occupancy." This work is directed by the American Board's division of survey and research. If the field is promising, the board sends a mission developer, pays his salary and provides living quarters for him.

IT IS THE CAREFUL SURVEY of prospective fields which insures against wasted effort. Almost never, says Dr. Knudsen, is it found necessary to abandon a field once the work has begun.

And charter membership of mission congregations has been steadily rising, he says. Missions start stronger, grow faster. When Dr. Knudsen began his work, the number of adult members on organization day was usually 50 or 60. Now it is from 80 to 100. Some are much larger. He counts it as "probably my most thrilling experience" to have been present at Eldridge, Iowa, one Sunday two years ago when Faith Church was organized and 98 children and 124 adults were baptized.

"That came closest to a Pentecost of anything I ever saw," he recalls.

Some funny things happen, even to a church executive. Dr. Knudsen once attended the dedication of a new church building when the builder found he had brought the wrong key. An agile member of the congregation had to climb through a window to open the door.

He remembers a new church which had only one small Bible. At the organization service, the Bible had to be carried from the lectern to the pulpit, causing a thoughtful layman to remark afterward: "Pastor, we can't have that happening every Sunday. Put me down for a pulpit Bible."

He remembers a mission in Bremerton, Washington, where the pastor's home was used for church services. Every Saturday evening some men of the parish had to go to the parsonage to rearrange furniture and move a massive couch out of the

CHURCH OFFICIALS honored Dr. and Mrs. Knudsen at dinner meeting of Board of American Missions last month. Gifts were presented by Board President Charles Foelsch and ULC President Franklin Clark Fry.

way. One night a helper said: "Pastor, his sofa gets heavier every Saturday night! What we need is a church." It was the spark that set a church-building program in motion.

PERHAPS NO ONE is more keenly aware of the changes that have taken place in home mission work through the years than is Dr. Knudsen. He has seen synodical organizations become more compact, with more synod presidents and secretaries in full-time offices, making possible a much closer co-operation between those synods and the American Board than formerly.

The chief field today, as Dr. Knudsen sees it, is in suburban areas, although city churches are not being neglected, especially in the downtown areas. American Board aid is putting some declining congregations back on their feet.

Dr. Knudsen, statistically minded though he is, would be the first to concede that the value of mission work cannot be judged by statistics. Yet he believes that the future of missions can be forecast by figures. He points to population trends. He shows that while the work is increasing, the population is growing even faster. With pencil and paper he can prove that the saturation point is almost as far away as ever. What he calls the *ratio of need* will remain about the same for many years. He sums it up by predicting that there can be "no slackening in home mission work in the foreseeable future."

IN TURNING THE DUTIES of his old office over to Dr. Donald L. Houser and taking up his new work, Dr. Knudsen technically goes "on leave" until the end of the year. But even without a new job to go to, retirement could scarcely be an actuality for him.

"As long as I have health and a place to serve, I'll keep on," he declares. He has "nothing but gratitude" to the United Lutheran Church for the opportunity it has given him to serve—in parishes, in synods (he has been president of the Rocky Mountain Synod and Pacific Synod) and in the Board of American Missions. "I couldn't have been happier," he says.

THE WISE BELIEVER knows the mystery of God and distrusts all neatly packaged systems.—ROY W. BATTENHOUSE in *A Companion to the Study of St. Augustine* (Oxford)

Reds Smashed the Windows

Lutheran churches of Yugoslavia have been struck hard blows in 15 years. But German-language congregations are learning Croatian, have hope for the future. Lutheran World Federation aid enables them to survive

By GUSTAV K. WIENCKE

LUTHERANS in Zagreb wanted to build a church. That was back in the days of the Austrian-Hungarian empire when it was legal to be a Lutheran, but not popular with a government dominated by the Roman Catholic Church.

But German Lutherans petitioned the city authorities for a plot of ground. Zagreb officials thought, "Let them have part of the swamp down below by the gas tank, along with the rats and field mice. The ground is worthless anyway, and we'll keep them away from the city center."

Lutherans built their church, complete with a tall brick spire. The congregation grew, and so did the city. The time came when the church numbered 3,000 members. The gas tank came down, the swamp was drained, fine buildings went up, and the new opera house was built a block away. The German congregation had a fine position in the center of things in the capital of Croatia.

SINCE THEN there have been fearful ups and downs for Lutherans in Yugoslavia. First came the invading Nazis with their contempt for the church. As the Germans retreated, fanatic Communist partisans fastened the Red Star over the opera house and named the square for Marshal Tito.

Frightful vengeance was poured out

Senior Pastor Popp in Zagreb church

on Germans in Yugoslavia. Those in the Lutheran congregation had to bear the brunt of a violent hatred of anything German, plus the bitter antireligion ideology of the Reds. Under this blowtorch the church melted down to a thousand members.

"Our attendance at services is better than ever before," the youthful pastor told us when we visited in Zagreb. "We can work more intensively with our thousand than with the big congregation we used to have."

In Yugoslavia we were getting accustomed to contrasts. In a dying church we saw sparks of new life. A pastor, whose father was dragged off to Russia in 1950 and not heard from since, received us in a handsomely furnished apartment allowed him by the Communist government for receiving foreign visitors. Where religion is treated as something for the simple-minded only, we heard of a yearning on the part of young men to study for the ministry. A Lutheran church, short-handed, is using the services of an "Old-Catholic" priest and plans to ordain him.

In Yugoslavia's richest agricultural section we ate U.S. surplus butter put on the pastor's table by Lutheran World Action. Where many pastors are harassed and intimidated we heard reports that Orthodox priests receive a small subsidy for teaching religion in the public schools. We collected a notebook full of the amazing contrasts in this remarkable country.

Dynamic center of the former "German" Lutheran church is Pastor Edgar Popp. His black hair is combed back smoothly and his clean-cut features show a man who is fearless, full of initiative and imagination. The more we talked with him, the more we saw how a Christian is taking hold of a hopeless situation and making an amazing best of it.

With one other pastor, Senior Popp serves a thin galaxy of congregations over an area 400 miles wide—by bus, train, and dusty horse and wagon. (LWA will supply the pastor with a car this year.) It's a tiny Lutheran remnant of a German population which before the war numbered 600,000 and is now down to 15,000.

But the Yugoslav church doesn't plan to die because the Germans are leaving. "We have 150 children in our Sunday school—but only five or so speak German," the pastor said. Here lies the glimmer of hope—the difficult shift from Luther's German into the native Serbo-Croatian. Senior Popp is a fluent linguist, and can put the gospel into Croatian, Italian, Hungarian, Russian as easily as into German.

Almost single-handed the pastor is providing evangelical literature in Croatian. For the new hymnal he translated 150 of the 300 chorales, as well as Luther's Catechism. Mountainous difficulties stand in the way of publishing any evangelical literature in this Communist land. A one-page calendar was censored because it bore a Bible verse. The entire printing had to be destroyed as "religious propaganda." A shipment of 1,000 Bibles from Austria was confiscated, and later on released upon payment of an exorbitant duty.

Much needed is a Croatian textbook for religious instruction. It would seem that Communist officials have a fanatic fear of the printed page in the service of the gospel—at least in the hands of evangelical Christians. Something like a book of evangelical sermons for use by Croatian lay-readers would be useful, but sure to be vetoed by the red-star censor.

"What about pastors?" we asked. "Is there any prospect of training young men for the ministry?" We knew that the first Yugoslav theological student since the war had died suddenly when he had almost completed his training at the University of Erlangen. There are some theological students—a thin dozen. Some go to the Orthodox seminary in Belgrade, some to Germany and Austria. But there are no young men in training for the Croatian church. Not that there are none available. "There are several who would like very much to prepare for the ministry," we were told. The problem is money. "None of our parishes can support a pastor—now."

That word "now" interested us. "If a parish had a pastor of its own, what would happen?" we persisted. To our amazement we learned that without doubt it would double in size in five years. And the expense? About $300 a year. Where would the new members come from? From the religiously hungry and starved.

Besides his heavy tasks as church administrator and traveling preacher, Senior Popp courageously carries on an active program in his Zagreb parish. "Courageous" is the word, for there is nothing that arouses more displeasure on the part of party officials than to see the church win young people.

Senior Popp finished his theological training in Germany during the bitterest years under the Nazis. There he learned the patient and ingenious tactics which a church must employ under a government that frowns on a church that fears God more than man. Pastor Popp takes the time to develop and carry on a successful work with young people—even within the rigid and narrow limits of so-called "religious freedom" in a Communist state.

This is the Lutheran church in Vrbas

It was obvious that neither he nor the Lutheran church in Croatia could stand by itself. Life lines spun with prayer and Christian brotherhood sustain it. These stretch across the border to the Lutheran World Federation and to such centers as the *Martin Luther Bund* in Germany. The center for the latter lies in Erlangen—a vigorous Lutheran stronghold. From the *Martin Luther Bund,* year after year, a stream of material help and, most important, spir-

itual encouragement, has gone to Lutherans outside Germany. Each year the *Martin Luther Bund* supports Lutheran theological students from a dozen lands.

Each year Pastor Meyer of the *Martin Luther Bund* takes his little Volkswagen and makes personal visits to scattered Lutherans. It was through him that we came to a truly isolated Lutheran parish north of Belgrade in the small industrial town of Vrbas. As we drove into the city, we saw the Lutheran church. The grey stone and plaster were chipped and scarred, the rough door unpainted. As we got acquainted with the bright-eyed pastor, we caught a bit of the tense atmosphere of fear and bitterness in which he must work.

"COME, SEE our church," he said. For years it had been confiscated by the Red government, but then came the great day when it was handed back to the pastor in 1950. Riding home on his worn bicycle, the pastor told every parishioner he met, jubilantly waving the document.

That evening the people gathered at the church, bringing shovels and buckets to clear out the rubbish. Every bit of wood inside had been ripped out and all 585 panes of glass smashed and the window frames demolished. At that, the church fared better than in a neighboring town where the Lutheran and the Reformed churches were dynamited when the wrecking crews could not pry apart the masonry by hand.

The Sunday after our arrival we looked down from the high pulpit on the dwindling remains of one of the finest Lutheran churches in Yugoslavia. Music was supplied by a reed organ where the big pipe organ had once stood. There was no choir, for the director had been pressured to abandon her post. There were no open threats, but what could one do when posters appear in town caricaturing oneself as a church soloist, and one's livelihood was in danger? Not until after retirement age is safely passed and one's pension is secure in one's pocket can a lay worker resume activity in a church. This comes early, at 55. So many of the most faithful lay workers are in their late fifties. Some who were waiting for that age came to talk to us after the service. They did not dare to attend church, but wanted to see us.

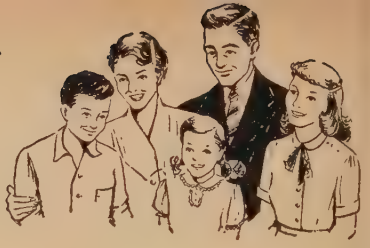
Often in Yugoslavia we heard the question, "Why do Americans support the Communists in our land?" We ran across warm admirers of Senator McCarthy simply because of the furious Communist attacks on him.

THE HARDEST YEARS are over. At one time there was not a day without the death of some parishioner in Vrbas. Some of the Communist experiments have been abandoned, such as the public kitchens. The idea was that all the people should eat their main meals together, and the German housewives were commandeered as cooks. So the pastor arranged a Sunday afternoon service.

The public kitchens have disappeared, but the afternoon services continue. Factory workers can never know when they will be asked for "voluntary" service on Sunday mornings for Communist projects.

Across the street, all day long, a loudspeaker blared—the raucous dance music that is supposed to generate joy and merriment for the townsfolk. The thick walls of the church still stand and within it a dwindling congregation gathers under a battered ceiling fresco of Luther at the Diet of Worms.

In a different way, the very existence and continued life of this parish is a witness against apparently hopeless odds. Beyond that the future lies in God's hands. As a Lutheran pastor said to us in Yugoslavia, "We must suffer and wait."



MOUNTAIN GOAT

"SUSIE, WILL YOU PLEASE stay out of my desk." Although I tried to keep my tone light, she sensed the irritation underneath and backed away hastily. "There are pencils in the kitchen drawer, if you need them, and I don't want you to get these bills and letters mixed."

"I was just looking at the calendar." She smiled ingratiatingly.

"Counting the days till Christmas?"

"Hey! I could do that, couldn't I? No, I was seeing how many days there are in November. The teacher told us to do that."

"Well, did you find out?"

"Yeah, thirty. Funny, God didn't put the same number of days in every month."

"I don't think he had anything to do with dividing the year into months. If he had I think he would have made it come out more even. Most of the things he made have rhythm to them."

"RHYTHM?" she puzzled. But there were other things on her mind. "What's Armi-something?"

"Armi-something? Oh, you mean Armistice Day?"

"I guess that's it. What is it?"

"It commemorates the end of World War I, many long years before you were born." And the unutterable sadness of the answer gripped me for a moment. How different from the answer I used to get when I asked the same question! I can still see the shine in my mother's eyes as she said confidently, "On the eleventh day of the eleventh month at eleven o'clock, war stopped, forever." Sometimes I'd ask to hear about the terrible war and the rejoicing when it ceased. "The war to end war," she'd say, and I'd feel a little sorry I hadn't been living to see it.

I thought of the nameless fear that gripped me later when she hovered at the radio murmuring, "They aren't going to. Oh, surely they won't do it again." When my father was home he would join her and we children would be shut out of their adult understanding of events, but not out of their fear. It wasn't till years later that I realized they were witnessing not only the beginning of a war but the end of a dream.

"YOU LOOK FUNNY," Susie remarked. "Want an aspirin?"

"No, thanks, honey. I haven't a headache. Just gloomy thoughts—and, phew, there they go! I've blown them out the window."

"And I'm going with them!" She raced toward the window and with a little hug I caught her, "Oh, no you don't," I laughed. "If you flew out the window, you might never come back."

"But who are we to expect luck like that?" Karen demanded, coming in with some homework in her hand.

"Yah, yah, yah. Look who it is. Say, what did the envelope say to the stamp?"

"No, I'm not going to say, 'Lick me,' and have you sock me."

"Silly. That would be the other way

around! The envelope said, 'Stick with me and you'll go a long way!' Wait till I tell Pete!" She dashed for the stairs. Sometimes her hilarity gets me down, but we haven't had either the nightmares or the exaggerated stories lately. This phase may be more wearing but it's less worrisome.

"If she goes into Pete's room, she'll be sorry. He borrowed my geography to get a map of Holland, then nearly bit me when I went to get it back. Says he's doing something for their Thanksgiving program and it's a secret."

"Can you do your homework without the book?"

"No, but I can do my homework for released time first."

"I didn't know you had homework for released-time school."

"This is stuff Pastor Sym said we could do if we wanted to. So of course we all wanted to." There was a hesitation in her voice, an unfinished something I could barely detect.

I took a pile of envelopes out of a pigeon-hole of the desk, stacked them together and put them back, giving her a chance to go on talking if she felt like it. "He's really the most, he really is. We all think, every single one of us, that he's just terrificly terrific."

"THAT'S PRETTY TERRIFIC." By this time I was sorting the stamps. Just as I was feeling a little silly for letting my imagination run away with me, she asked, "Is Mrs. Sym going to have a baby?"

"Why, yes, I think so. Probably the end of April or the beginning of May," I answered as matter-of-factly as I could for wondering why she'd found the question hard to ask.

"There! I knew you'd tell me. Fern asked her mother after she heard her mother and Mrs. Ittel say something about it and her mother said not to be nosey and it was nothing for us to gossip about. I said I'd ask you and Fern said all right, if I wanted to get my head taken off, because all mothers are alike."

"All mothers aren't alike any more than all children are alike. I don't know Fern, but I quite agree with her mother that it is nothing to gossip about. Maybe Fern is nosey and can't be trusted to know where and when to talk about things." Karen's chin went up, but I went on before she could interrupt. "And maybe the fact that Fern's mother doesn't tell her things makes Fern more eager to pry into things that don't concern her."

"But anything about Pastor and Mrs. Sym concerns all of us!"

"TO SOME EXTENT. But even people you are very fond of are entitled to lead their own lives. I'd be glad if you'd wait to mention this until they say something about it."

"Then Fern will think you're just like her mother, never telling me things."

"Will that matter such a lot?"

"I see what you mean. Rubbing it in will only make her madder at her own mother than she is now. But I don't want her to think you're like that."

"No, I suppose you don't."

"One way, you're a mean woman. The other we're gossips. Oh, well, maybe she'll forget about it till everybody knows. Now, this homework." She was her own businesslike self as she spread out the papers on the desk. "I have to pretend I'm a school friend of Luther's and write a letter to my parents telling about the school and about Martin. I've started two different ways; which do you like?"

Sometimes I wonder whether all families jump from one subject to another so fast. I should be a mountain goat to keep up with them.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Tactless

QUESTION: I have a small brother who is attending weekday church school. He is in a class taught by a man—a capable fellow. The teacher asked Hugh a question which he couldn't answer. The teacher then told him he is "dumb." Last year Hugh had this same teacher in Sunday school, and in a similar situation he "bawled him out" severely. The other boys were all older than my brother, and he couldn't keep up with them. Hugh is of the tender-hearted kind, and he was so badly hurt that he didn't want to go back to the class.

What can we do to get my brother interested in weekday school and Sunday school after such experiences?

REPLY: To call a pupil "dumb" is both impolite and pedagogically wrong. But don't be too hard on this teacher even though he was wrong. In doing such work one has to put up with much irritation, and occasionally is tempted to say the wrong thing.

It is natural that Hugh should be discouraged and hurt. Give him all the encouragement you can, but don't stop at that. Why not talk this over with the teacher and ask him to speak to your brother with a view to restoring his interest and courage, and to creating a new confidence in the teacher? It is likely that a friendly, encouraging conversation will do it.

Let the teacher know how much damage his words did, and I am sure he will be eager to make it right. This experience may benefit the teacher also by serving as a warning on his manner of speech.

Marry?

QUESTION: For more than four months I have been having correspondence with a man whom I met at a convention. He lives in another state, and we cannot see one another very frequently. He has been married before and is divorced. He says there were very good reasons for the divorce. I have not been married. On the few occasions when we have been together we have seemed quite compatible. His ideals appear to be very high. He seems to have a good job and to be earning considerable money.

With this experience in the background he has asked me to marry him. While I am interested in marriage I feel hesitant —perhaps because I've had so little experience in romance.

REPLY: You do well to hesitate. You have known this man only a short time. It is risky to entertain serious ideas of marriage with so slight an acquaintance and so limited a courtship.

Why has this man been married and divorced? In most cases both parties to a divorce are blameworthy to some extent. A divorced person, when he is later attracted to another person, feels he has found the answer to his troubles. If he marries he is very likely to repeat the errors which helped bring about the first breakup. Unless he has discovered the faults of which he has been guilty and has purged himself of them, he is a real marriage risk. You must learn more about this man's marital history before you will be in a position to say an intelligent yes or no to his proposal.

Grundtvig Portrait

Danish Rebel. A Study of N. F. S. Grundtvig. By Johannes Knudsen. Muhlenberg Press. 242 pages. $3.50.

In this centennial year of Kierkegaard's death it is well to honor also his great contemporary, Nikolaj Frederik Severin Grundtvig (1783-1872). These two unusual and magnificent Danes were opposites. For example, just before he died "S. K." had published his acid *Attack upon Christendom*, claiming that the Christianity of the New Testament had never existed. Grundtvig, on the contrary, in his *Elemental Christian Teachings* and other writings, expressed a view of man that "restored the dynamic of Christendom in a church that had largely lost it." It was Grundtvig—poet, historian, scholar, statesman, theologian, lecturer, educator, preacher—who helped bring new confidence and purpose into Danish life.

Impetuous and unconventional, Grundtvig was as much of a problem to routine church administrators as was Kierkegaard. Yet Grundtvig was a buoyant, outreaching "happy Dane." Not that his long career was cloudless or without frustration and tragedy. But in him the Christian faith shone through. His practical concern for people was implemented most effectively in what has since become the Danish folk high schools.

If, as some have claimed, Grundtvig is the greatest figure in 19th-century Denmark, he deserves to be much better known in the English-speaking world. A major step in this direction was the translation in 1952 of Professor Hal Koch's wartime lectures in Copenhagen on Grundtvig. Now Professor Knudsen brings us a new study, styled to an American audience. Knudsen's labors help to illuminate many aspects of Grundtvig's career. The scholarship underlying this story of the "Danish Rebel" is solid, and the coverage of the subject is competent. Yet the presentation as such seems to me weakest at the point of conveying the drama and vibrant spirit of this amazing man in relation to the environing society which he sought to transform. Therein lies the thrust of his life, his impact upon his contemporaries—and on posterity.

E. Theodore Bachmann

Pacific Seminary

Tillich and Ontology

Biblical Religion and the Search for Ultimate Reality. By Paul Tillich. University of Chicago Press. 85 pages. $2.25.

Professor Tillich here presents a concise and lucid introduction to his thought. When an author writes off a rival view in a sentence or two, the reader is understandably suspicious. But Tillich succeeds in demonstrating with devastating simplicity that a fundamentalist *is* a philosopher and that a positivist *is* an ontologist.

Tillich has a double purpose. First he acknowledges, even intensifies, the contrast between biblical and philosophical ideas. Yet—and this is his primary purpose—Tillich hopes to show that even though the synthesis between Christianity and philosophy attempted by men like Schleiermacher has collapsed, we dare not stop in weariness but must try to unify religious and philosophical endeavors.

Christianity's contrast with philosophy is impressively portrayed. Is not God *a* personal being rather than being itself? How can being-itself change as God does? How can a divine and universal Logos become individualized in Christ? Does not being exclude freedom, history, and good and evil?

It is when Tillich attempts to discover the ontological elements in Christianity that we are somewhat disappointed. In synthesizing Christian love with philosophic *eros* (desire), love's generous, unpossessive, creative character is threatened. Again, creation *ex nihilo* dangerously approaches dualism in the view that the "nothing" or nonbeing is a non-

living *other* which God eternally conquers. Likewise, while we may agree that "Jesus as Logos" is not alien to the search for a universal Logos, yet Christ is not simply "the concrete place where the Logos becomes visible." Either he is paradoxically Logos where revealment and hiddenness or mystery of God interpenetrate or else he is not Logos at all.

Perhaps the minimum aim of the book is well taken, namely that the theologian cannot lightly ignore philosophy and vice versa. Ontological questioning is open to Christian answers and furthermore the ontological question is involved in all theological formulation.

GEORGE B. ARBAUGH
Augustana College

The Gospel is Revolutionary

This Revolutionary Faith. By Floyd Shacklock. Friendship Press. 176 pages. $2.

One "way to understand the implications of the Christian task for today is to look at this revolutionary age and to see what forces or what hungers are driving men to act as they do . . . Then, when we have laid bare the meaning of this turbulent age, we must ask, "What does the gospel have to say about it?" That is the method of this book. This, from the foreword of the book, sets plainly that which he proceeds to do.

Floyd Shacklock, a missionary of twenty years' experience in the Far East, teacher and Christian high school administrator, seems peculiarly fitted to deal with this subject. Out of his experience, he has painted the picture of our modern age, the forces and drives that cause men to act as they do. He does this from a Christian perspective.

He has given the gospel's answer to the drives, desires, tensions, sin and longings of men the world over. He deals with the gods that compete with God in our day—materialism, communism, nationalism, ancient religions, happiness or success philosophies. In his discussions of these old, yet ever new, gods, he asserts again and again that the Christian Gospel is the only way man and men can find real fellowship with God and with each other that will answer their deepest needs and desires.

The gospel is revolutionary, he says. It fulfills the needs of this revolutionary age. But men must seek God, even as God has sought men in Christ. Christians have the responsibility of putting faith into action, yet believing more firmly.

It is a readable book for everyone, in language which both laymen and pastors can appreciate. FREDERICK H. REISSIG
Middletown, Conn.

Finding God

The Great Realities. By Samuel H. Miller. Harper. 181 pages. $2.50.

The Great Realities is a beautifully written book about some essential truths of life, but is theologically weak in that it makes religion primarily a matter of man's finding God.

The author seeks to show that man if he is to survive the "great storm blowing through the world" must be trained in the true religious values of life. The realities in life are man himself, God, prayer, worship, faith, love, peace. The high spots of the book are the chapters on "God: The Hope of Our Salvation," and on "Love: The Greatest Truth." The low spot is the chapter on Man, for here we are given the typical Greek view of man who if he applies himself can attain his "high destiny" through knowing himself. Concurrent with this optimistic view of man is a naive view of sin and its corrosive power.

While the author writes glowingly of God's grace, of love, and of peace, there is an obvious divorcement of grace and love, worship and prayer from the historical work of Christ and the resultant justification by faith. The author does not make up his mind whether religion is a "moment of dominion" from without, or "man's hammering away with endless patience." This book is defective in theology because it seeks to treat the great realities of life without a clear understanding of the significance of atonement. JOHN D. NEWPHER
Philadelphia

OVERSEAS

GERMANY: Bremen. Oct. 11.—THE MOST exciting event for Germans these days is the return of many hundreds of prisoners of war from Russia. As a result of Dr. Adenauer's discussions in Moscow, nearly 10,000 former members of the *Wehrmacht* are to be released. Saturday morning the first bus arrived with 32 army officers. On Sunday three transports with 821 people came to Friedland.

This little village is located south of Gottingen along the Iron Curtain. Since 1945 there were camps for refugees and for released prisoners of war. English soldiers built the first cottages. Later the Red Cross, Quakers, Salvation Army, and other church agencies helped the German *Hilfswerk* and the government to erect homes and hospitals.

Large amounts of money and other gifts from the Lutheran World Federation went to Friedland, which is equipped today for more than 1,000 people who stay there only for a few days. Within 10 years 1,837,350 people got to know Friedland—coming from Russia, Poland, Czechoslovakia, and the East Zone of Germany.

A few years ago a big bell was installed, which was to ring each time a large transport arrived. For more than a year there was no chance to hear that bell. Now it is ringing again. Trains and buses are arriving constantly. Today the first transport with women and children came through the Iron Curtain. The youngest man arriving yesterday was 25. The oldest was 82. Most of these people have been imprisoned for at least 10, many of them for 12 or 14 years.

On Sunday morning when the first large group arrived, officials of the West German government welcomed the long-awaited soldiers. Bishop Hanns Lilje was also present, and after his words of greeting he led the congregation in the Lord's Prayer. This short ceremony (broadcast by all German radio stations) started with singing of "Praise to the Lord the Almighty" and closed with "Now thank we all our God."

There remains a big question: What happened to the other missing persons? The number is unknown, but it must run to at least a million. One can see in Friedland mothers and fathers, wives and children with posters asking the returning soldiers for information about their relatives. Many hopes have to be buried; besides joy and happiness, there is much mourning and affliction.

In the excitement of the return of the prisoners, one is likely to forget the refugees from the East Zone who are coming over to West Berlin every day. The number went up considerably within the last weeks. The radio announced that today 823 refugees asked for permission to live in the free west. There is hardly a day on which there are less than 500 people, but quite often there are more than 1,000. One becomes used to these daily announcements on the radio, and most newspapers don't even mention these numbers.

What are the reasons for this still increasing number of refugees? The pressure of the government is growing stronger from day to day. A just-published booklet edited by the "Committee for German Unity," called *250 Questions and 250 Answers about the German Democratic Republic* sheds some light on the fact that—as far as the East Zone government is concerned—the reunion of Germany is far in the future. The tendency to educate the children exclusively in Communistic ideas in their youth organizations becomes clearer every day.

When the new school year started in

September the school boards announced the intensification of the so-called youth dedication program. While this spring only 4 per cent of the pupils attended this ceremony the Reds hope to get 50 per cent participation next year.

From these signs it becomes clear that the co-existence trend has not made life easier in the East Zone, but rather more difficult. The church remains the only bulwark. One remembers a word said by Bishop Dibelius many years ago: "The pressure on the individual soul in the East Zone is worse than the atom bomb."

—REINHARD GROSCURTH

LETTERS TO THE EDITOR

Defender of the Faith

SIR:

Your "Conclusion" (Oct. 19) concerning the meaning of "faith" is a masterpiece of misdirection. Contrary to your definition, the meaning of "fact" is "a thing done" or "that which has actual existence." Extensive Missouri Synod training in the Latin language helped me quite early in life to establish semantically this primary meaning of the word "fact." It is therefore odd to claim as you do that "facts" are only things which can be scientifically demonstrated or proved, and therefore have no place in one's "faith." I cannot prove that you are the editor of THE LUTHERAN, but by faith I grimly accept it as a "fact."

If our Christian faith is not based on "facts," we are no better off than the Buddhist who believes in reincarnation. The resurrection of Jesus Christ is not just a mere fact, but THE FACT of the universe. "Faith" is what I do with this God-given fact, i.e., that through the Holy Spirit I accept it intellectually and put my trust and confidence in it for time and eternity . . .

When you state that "it is a mix-up regarding the meaning of words which brought about that long-drawn-out squabble about heresy in Wisconsin this summer," you are insulting the integrity of a church body which is striving earnestly to defend the Christian faith in the spirit of the Lutheran Confessions and the Christian Creeds against the unrealities and irrationalities of the theology of neo-orthodoxy. I suggest that for your further clarification you consult books like J. Gresham Machen's *What Is Faith . . .*

Marinette, Wis.

CHARLES F. BURMEISTER,
Special prosecuting officer
in the heresy trials.

In attempting to stamp out neo-orthodoxy, Pastor Burmeister is taking on a big assignment. While the editor is reading the book by Dr. Machen, a fundamentalist hero of the 1920s, Pastor Burmeister might read such a book as The Faith of the Christian Church *by Gustav Aulen.*

SIR:

Your "Conclusion" sounds like a curious combination of Tertullian and Averroes. Unless faith be grounded in fact, its object can well be a figment of the imagination . . . If our faith is not based on facts, we have no way of distinguishing its object from the results of autohypnosis or the promptings of Satan. The resurrection is not a mere fact. But if it be no fact, then Christianity rests on no sure basis. There may be knowledge without faith, but there is no faith without knowledge. A. C. M. AHLEN

Minneapolis

SIR:

Certainly the truths of Scripture are facts, not philosophical statements. To say that "God exists" is stating a fact according to Scripture. The virgin birth, the resurrection, the ascension, and so forth, certainly are historical and "literal" facts. To say that they are not is a virtual denial of revealed truth. Christianity is centered in a historical person, our Lord and Savicur Jesus Christ. He was born, suffered, was crucified, died, rose again—these certainly are literal facts. H. J. MOTZKUS

Jefferson, Wis.

HOME FOR A MISSION was begun when St. Paul's Church, Baraboo, Wis., broke ground for church scheduled for completion in spring. Congregation, organized in 1953, has been worshiping in Seventh-Day Adventist church. Pastors (from left to right) are Waldemar H. Nelson, Alan J. Henderson, Richard M. Flaa, John H. Schulz, and Robert C. Schmidt, all from Wisconsin.

CENTRAL STATES

Missioners Are Trained for Evangelism Campaign

By PAUL C. WIEGMAN

OMAHA—A missioner training school was featured at the meeting of the Northeast Conference on Oct. 11 in Salem Church, Fontanelle, Neb. The Northeast Conference, with 49 congregations, is the largest of the five conferences of the Central States Synod and has 53 pastors on its clerical roll.

The missioner training school director was the Rev. Samuel Jensen of South Sioux City, Neb. Pastors Eugene Harrison of Council Bluffs, Ia.; Harvey Clark of Grand Island, Neb., and Russel J. Olson of Sioux City, Ia., served as instructors. Main speaker was the Rev. George Housewright, director of evangelism for the Central States and Texas-Louisiana Synods.

Speakers at the 25th anniversary of United Church, Columbus, Neb., on Oct. 9, were Synod President C. H. Zeidler, and the Rev. Wallace Livers, who was the first pastor of the congregation.

Sunday school teachers of Salem Church, Fremont, Neb., conducted a visitation program of the homes of their pupils. A Communion service was held at Salem at the request of the Midland College Lutheran Student Association as part of the regional LSA meeting.

First recipient of a scholarship from the fund established for members of Trinity Church, Lawrence, Kans., preparing for full-time Christian service, is Richard Preis, Hamma Divinity School senior, whose ordination is planned at Trinity Church in May 1956 . . . The sector plan is under way at St. Paul's, Grand Island, Neb. . . . Cornerstone-laying service was held Oct. 2 at St. Matthew's Church, 60th and Walnut, Omaha.

ONE OF FIRST CHURCH SHOWINGS of "Martin Luther" film in Philadelphia area attracted 814 spectators to St. John's Church, Mayfair. Church had purchased film through Lutheran Church Productions, made collection of freewill offerings. St. John's pastor is the Rev. Carl W. Weber.

CENTRAL STATES . . .

Neb. . . . The church building committee of Grace Church, Omaha, recommends start of a building program for spring 1956, for which $7,200 is already on hand while pledges continue to come in. Pastor is Henry J. Goede.

One of the first steps of Midland College's development program was the groundbreaking service early in October for the addition to Beegle Hall, the girls' dormitory.

"That is only the beginning," says Dr. Arthur M. Knudsen, director of the Midland College Appeal for the next three years. "We are faced with urgent needs." Director Knudsen is working out of the synodical office in Omaha.

First Church, South Sioux City, Neb., purchased a block on the city's main street as first step in a relocation and building project. The $12,000 property is in a new housing development on U.S. highways 73 and 77. Last January the congregation raised over $100,000 for its building program. The Rev. Samuel W. Jensen is pastor.

Women of the Church of Salem Church, Fremont, Neb., contributed $400 for the purchase of visual aids for Dr. and Mrs. E. G. Wood in India.

The congregation of St. Luke's, Fort Smith, Ark., participated in a community-wide observance of the tenth anniversary of the United Nations on Oct. 24. Congressman Brooks Hays, one of the U.S. representatives in the United Nations, was special speaker for this occasion.

IOWA

Historical Marker at Douds Recalls Beginnings of Synod

By ALFRED J. BEIL

DES MOINES—A marker was dedicated at Zion Church, Douds, Oct. 16. The inscription gave recognition to the oldest English Lutheran congregation organized in Iowa, Oct. 20, 1849. The name of the Rev. Jacob Scherer, organizer and first pastor, was inscribed on the bronze plaque.

The Illinois Synod became interested in Iowa as a mission field in 1848. Pastor Scherer volunteered to be an explorer missionary to the west and northwest. In February 1854 four other newly organized congregations joined forces with Zion and organized the Iowa Synod at Knoxville.

The United Lutheran Synod in Iowa sponsored the dedication service which Dr. Alfred J. Beil conducted. He was assisted by Pastors R. Waldo Hanson, St. Paul's, Ft. Madison; G. A. Saathoff, Trinity, Burlington, and Dr. E. A. Piper, First, Fairfield. Members of Zion and neighboring Lutheran congregations participated.

The evangelism program was discussed at a two-day workshop at St. John's, Des Moines, in September. Dr. Robert W. Stackel was in charge. He was assisted by the Rev. William H. Swarbrick, who resigned from St. Mark's, Dubuque, to become one of the eight area directors of evangelism.

National Lutheran evangelism programs have recently been held in Des Moines, Davenport, and Sioux City. The ULC mission is scheduled in the areas having a smaller number of ULC congregations in 1956 and will come to the areas with a larger Lutheran population in 1957.

Dr. and Mrs. A. J. Beil have spent two months in Japan, where their daughter, Selma, is wife of ELC Missionary Lars Ingulsrud at Hamamatsu City. Mrs. Beil has given four talks on mission work in Japan since their return and eight additional talks are scheduled for the near future.

Dr. Beil addressed the ELC missionary conference in Shizuoka in June. Most of the ULCA mission areas were visited. During the month of August, Lutheran missionaries of all synods vacationed at Lake Nojiri.

Just before leaving Japan, the Beils attended the Japanese Lutheran Pastors' Conference at Kutsekoke. About 45 of our native pastors and 35 ULCA missionaries attended this meeting.

Martin Luther has been shown at St. John's, Persia; St. John's, Des Moines; Faith, Eldridge, and Trinity, Pleasant Valley.

The Rev. Roger A. Johnson was ordained and installed as assistant pastor of First Church, Cedar Rapids, Sept. 18. The Rev. M. W. Peterson was installed as pastor of St. John's, Persia, Nov. 13. The Rev. Cransston Gesell will be installed as pastor of Grace Church, Muscatine, Nov. 28.

NEW JERSEY

New Effort Needed to Complete Synod's Tri-Objective Campaign

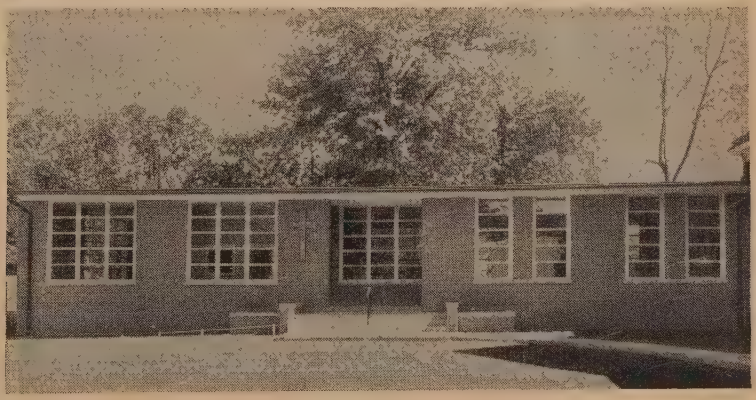
By RALPH I. SHOCKEY

TRENTON—Synod President Edwin H. Knudten has called on New Jersey Synod congregations to bring to a successful completion the $58,000 fund drive for home missions. The drive is the third part of a tri-objective appeal launched in 1954. The first two parts of the program—purchase of the president's parsonage and erasure of the mortgage on Camp Beisler—have been completed.

In a letter to the 138 congregations, Dr. Knudten emphasized that "home missions is the objective which has so much at stake in these final days of the appeal. Our young churches must have the support of their sister congregations. For the sake of home missions alone—let's finish the job."

An educational building was dedicated by Calvary Church, Cranford, Sept. 25. It provides facilities for three Sunday school departments—nursery, kindergarten and beginners—in a single-story unit of brick construction. Among the guests were former Pastors William H. Niebanck and William F. Behrens. The sermon was preached by Dr. G. Elson Ruff, editor of "The Lutheran." Pastor is the Rev. Arnold J. Dahlquist.

Synod Treasurer H. Torrey Walker has called attention to the goals ahead in 1956



More room for children in Calvary Church's school, Cranford, New Jersey

FIRST LUTHERAN MISSION in Newton Falls, Ohio, met for first service at community center. Pastor John E. Berger reported attendance of 133, expects to organize Messiah Church this fall.

NEW JERSEY . . .

when major ULCA objectives will be American and foreign missions, and evangelism, while synods will emphasize higher education, home missions, and parish education. Reaching these goals requires an average contribution of $10.75 per communicant, a total for the synod of $383,108 . . . Sixty-eight per cent of the 1955 apportionment had been contributed on Sept. 30.

Holy Trinity Church, Long Beach Island, is relocating in Brant Beach. Ground was broken for a $57,000 edifice on Oct. 9. The church will seat 300 persons. Pastor is the Rev. William Luger.

A building campaign to provide more room for St. John's church school in Woodbury brought pledges of $43,000. The Rev. Ralph Hellerich is pastor.

Holy Trinity mission in Burlington City has purchased a vacated Baptist church for $23,000. Pastor Harold Berg has scheduled dedication for Nov. 20.

Dr. H. Conrad Hoyer, executive secretary of the National Lutheran Council's Division of American Missions, addressed 150 councilmen from churches of the Hudson County Pastoral Association in Christ Church, Jersey City.

Church workers in the Union County area are attending a six-week training course in St. Paul's Church, Linden, each Monday. Church school teachers, councilmen, and congregational leaders are enrolled for this course.

The first Evangelism Workshop for pastors of the synod in preparation for the ULCA program will be conducted in St. Mark's Church, Trenton, Nov. 15. Evangelism workers will be present to explain the procedures for the synodical mission in the fall of 1956.

Temple Church, Pennsauken, held a testimonial dinner for the Rev. Alford R. Naus who served the parish for 29 years and has recently become pastor of Church of the Saviour, Trenton. He has also been serving as editor of *New Jersey Synod News* and as director of audio-visual services for the synod.

"The laymen's place in refugee resettlement" was discussed by the Rev. Carl Futchs, executive secretary of the Lutheran Welfare Association of New Jersey, at the Southern Conference Brotherhood convention in Christ Church, Camden, Oct. 22. Dr. Paul T. Warfield, former Central Conference president, also spoke.

Two Pennsylvanians Receive Stewardship of Life Award

AN OFFICE WORKER who "lives the Christian faith from a wheelchair and crutches" and a high-school teacher who teaches things "far more important than intellectual truth" were selected last month among hundreds of young men and women from all parts of the United States and Canada to receive the 1955 Everett G. Mitchell Stewardship of Life Awards.

Harold Brownlee Henry, 26, of Danboro, Pa., and Miss Lila Lee Smith, 23-year-old English and mathematics teacher at Spring Grove, Pa., received diplomas and $500 in cash on Reformation Sunday.

The awards are being presented annually

Harold Brownlee Henry

by radio and TV commentator Everett Mitchell, a vice president of the Lutheran Laymen's Movement, "as an encouragement for all young people to practice their Christian faith in daily life."

Henry, stricken with infantile paralysis 14 years ago, has not let his handicap interfere with active Christian life. He directs the activities of teen-agers at his congregation, Christ Church in Tinicum, Pa., from a wheelchair, drives members from outlying

Lila Lee Smith

areas to church in his specially equipped car, serves on evangelism, stewardship, and fund-raising committees, is a Luther League adviser.

Miss Smith, Sunday school teacher and member of the Luther League, young people's group, and Women's Missionary Society of St. Paul's, Spring Grove, was nominated by her church council because "she wields wide Christian influence through her quiet competence as teacher and leader and as faithful Christian steward and tither."

A graduate of Millersville (Pa.) State Teachers College, Miss Smith was endorsed for the Mitchell award by the president of the college, D. L. Biemesderfer.

The committee that picked the winners of the 1955 awards included Frederick Lindemann, Poughkeepsie, N. Y., chairman; Fred Eggerstedt, Richmond Hill, N. Y.; Niels Horndrup, Freeport, N. Y.; Emil Weltz of Glen Rock, N. J.; and Dr. Henry Endress, New York City, executive secretary of the Lutheran Laymen's Movement.

Announcement of the winners was made by Walter O. Helwig, Milwaukee, president of the Lutheran Laymen's Movement.

Evangelism Mission Starts This Month in Springfield

By E. RUDOLPH WALBORN

COLUMBUS—One of the first evangelism missions, planned for the next two years by the ULC in the U.S. and Canada, will be held in the Springfield area Nov. 13-18 and involve 25 congregations.

Dean E. E. Flack of Hamma Divinity School is area chairman for the Springfield mission and will be assisted by Pastor Maynard A. Stull of Second Church, chairman of evangelism for the Synod of Ohio.

Pastor Vernon A. Hess, formerly at St. John's, Anderson, Ind., is regional director of the ULC evangelism program and has his headquarters at Springfield. Plans for the Springfield mission were made at a meeting in September by Pastor Clifton M. Weihe, secretary for evangelism of the Board of Social Missions.

Other missions in Ohio are scheduled at Cincinnati in February and at Dayton in April.

Zion Church, Wooster, Dr. John F. Kindsvatter pastor, has bought a property next to its present church from the heirs of the Pope family which sold the church site to the congregation in 1878. The newly acquired property is presently occupied by county welfare offices.

Calvary Church, Chillicothe, laid the cornerstone for an education building Sept. 25. The two-story building is the first to be erected by the congregation in over fifty years. Miss Dolores Rae Reindollar was installed as parish worker. She will direct religious education and evangelism in the area where a new atomic plant has been built.

A soybean crop helped to supplement the funds of Zion-First Church, Defiance, this year. The church bought a $16,000 tract of land on which to relocate but decided to put the land to use until construction gets underway. Members worked the field. Zion, which has been in its present church fifty years, observes the 55th anniversary Nov. 20 when ULC Secretary F. Eppling Reinartz is the speaker.

The Luther League of Ohio convened Oct. 28 and 29 at First Church, Springfield, with its first woman president, Vivian Au, Lucas, in the chair. Delegates heard a report of the Ohio League's "Hoover Commission" on proposed constitutional changes defining the functions of conference and federation groups. A visit to Wittenberg College was part of the program.

Among speakers were Dr. Carveth P. Mitchell, Mansfield, and LLA Executive Secretary F. Leslie Conrad, Jr. Pastor Robert R. Lesher of First Church, Tiffin, was convention chaplain. Leaders of Luther League visitation teams, which will be active in 16 areas, were trained in September by Pastor Richard W. Powell, synodical director of Christian education.

Pipe organs were dedicated in St. Paul's, Greenville; St. Mark's, Fremont, and Second-Trinity, Dayton. St. Paul's has been served since 1953 by Pastor Gordon C. Lund, who was appointed in October publicity director for the ULC evangelism program. Pastor of St. Mark's is Frederick M. Otto; pastor of Second-Trinity is Warner E. Holmgren.

ANNIVERSARIES observed in the fall by Ohio churches included the 40th of Grace, Springfield (Anton L. Anderson, pastor); the 125th of Jerusalem, Acme, Seville (M. Glenn Bishop, pastor); the 110th of Harmony Church, Buffalo (Arma G. Riggle, pastor), and the 50th of St. Luke's, Toledo (Wesley J. Runk, pastor).

Pastor Daniel Chu, Wittenberg College and Hamma graduate and former missionary in Malaya, is living in Springfield with his wife and four children and supplying the pulpit at St. Luke's Church, Toledo, until the end of the year. Pastor Chu played in the film, *In the Face of Jeopardy*.

Land for a parking lot was donated to St. John's, Stony Ridge, by Mr. and Mrs. Harold Nollenberger . . . St. Paul's, Minerva, received new pews, part of which were donated by Hugh Kibler in memory of his mother . . . An altar cross donated by the Catherine von Bora Sunday school class in memory of its former teacher, Mrs. Dimon Herring, was dedicated at First Church, Mansfield . . . St. John's, Findlay, has received $65,000 in pledges for an educational unit. Its pastor, H. Ward Grieb, has taken a one-year leave of absence . . . A daily two-class kindergarten is being operated by St. Peter's, Lancaster. Miss Joyce V. Winterhoff is in charge.

ONTARIO

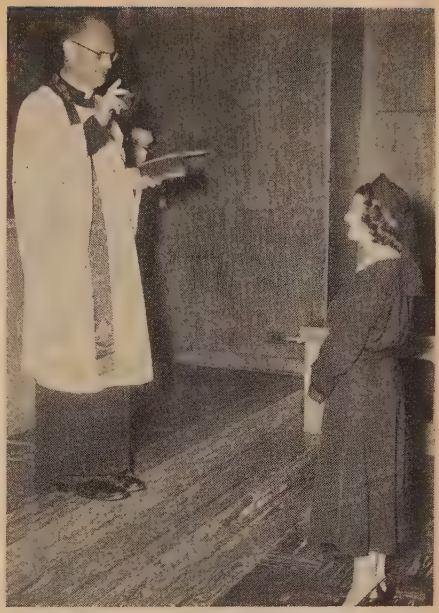
Moving Time Comes Near For Oldest Ontario Church

By NORMAN BERNER

KITCHENER—A gigantic moving job is underway along a 40-mile stretch of the St. Lawrence River above the city of Cornwall. As the dam and locks for the seaway and power development go up, houses and buildings along the historic stream must come down. Directing and underwriting the project is the Ontario Hydro Commission whose officials must negotiate with 6,500 homeowners, farmers, businessmen, and civic leaders, in deals involving 30,000 acres to be affected by flooding.

Among those affected is the congregation of St. John's Church at Riverside, a few miles east of Morrisburg. This oldest Protestant church in Ontario celebrated its 170th anniversary last year. The land on which it stands and its cemetery will be flooded.

But generous provisions will be made for the congregation according to a tentative offer made by the Hydro Commission. It has agreed to build a new church of comparable size and material. The congregation will select the architect, and if his plans are approved, the building will be erected at no cost to the church.



FIRST DEACONESS installed in Rocky Mountain Synod is Sister Doris Engle. Synod President John F. Futchs conducted installation rites at Messiah Church, Denver.

New site will be a mile or two away from the old church. Exact location will not be known until the route of a new highway has been fixed.

Other problem to be solved is what to do about 5,000 graves in 20 cemeteries in the affected area. It seems now that a majority of people would be in favor of moving only the headstones, covering the burial grounds with heavy stones to prevent them from being washed away after they are flooded.

A new union cemetery is being proposed to take the place of the many small ones along the river. Each denomination would own a section of it, which would be divided into one part containing the old headstones and one part for new burials. Most churches favor the union plan. The Lutherans, who have two cemeteries, have not yet decided.

A pioneer memorial may be established in a park near the cemetery containing markers from the graves of some United Empire Loyalists, early settlers of the area.

PENNSYLVANIA

Lutheran Mission Week Mobilizes Lehigh Valley

By HENRY W. SNYDER, JR.

ALLENTOWN—ULC Secretary F. Eppling Reinartz fired the opening gun for the Lehigh Valley evangelism mission Nov. 6 as he addressed 5,000 ministers and laymen at Muhlenberg College Memorial Hall. Services are being held every evening Nov. 6-10 for the 62,000 Lutherans of the area, and 81 guest preachers have come to help.

Guest preachers and their host pastors meet every morning for their own "mission" in Holy Trinity Church, Bethlehem. Evangelism directors Robert W. Stackel, E. Dale Click, and Walter E. Bock supervise the mission. Some congregations are using as many as 200 visitors to inform their people of the week of services and urge their prayers and attendance.

Eight hundred youngsters are enrolled in the city-wide weekday released-time church school sponsored by the Lutheran churches of Allentown. Children of any denomination are welcomed in the classes, held at strategically located Lutheran churches throughout the city. Mrs. Edith Mumper, parish worker at St. Paul's Church, is chairman of the church school board.

The Bethlehem weekday church school, a co-operative Protestant released-time venture, opened its eighth year with an enrollment of more than 2,500. Proposals for released-time classes in the Easton area, made last spring by Roman Catholic priests and Protestant pastors, were defeated by the vigorous lobbying of several community groups that objected to them as a breach of church and state separation. In Northampton, Zion Church reopened its weekday church school with an enrollment of 111. Pastor Arthur Deibert has directed the school since its beginning in 1922.

Good Shepherd Church, Easton, is conducting a $150,000 campaign for construction of a new church building. St. John's Church, Coplay, and St. John's Windish Church, Bethlehem, are currently constructing Sunday school additions. Grace Church, Bethlehem, is nearing completion of an extensive program of Sunday school renovation. Rosemont Church, Bethlehem, completed its $225,000 building and renovation program by refurnishing its old building as a "West Side Youth Center."

The Rev. Robert Nelson, Philadelphia, has been called as pastor of St. Luke's Church, Easton. A former pastor of the Evangelical United Brethren, he studied at Philadelphia Seminary and was approved last May by the Pennsylvania Ministerium

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for ordination upon reception of a call. The Rev. John C. Pretz has resigned the pastorate of Christ Church, Freemansburg, effective Nov. 15, to accept a call to St. Matthew's Church, Catawissa, Central Pennsylvania Synod.

Mrs. Richard C. Klick, Allentown, was elected president of the Allentown Conference Women's Missionary Society Oct. 19, in St. Peter's Church, Bethlehem. She is the daughter of Dr. Edward Horn, for many years a ULCA missionary in Japan.

Dr. William O. Moyer, Philadelphia, participated in the 200th anniversary observance of the "Gnadenhutten Massacre" in Lehighton, Pa., the second week of October. The massacre of 11 Moravian missionaries by hostile Indians in 1755 led to an invasion of white settlers who established the town of Lehighton. Pastor Mark A. Lauchnor, Trinity Church, Lehighton, was liturgist at the closing vespers, Dr. Moyer preached.

Herbert I. Punchard, Havertown, was elected president of the Pennsylvania Ministerium Brotherhood at its convention in Little Zion Church, Telford. Other officers are Ephraim Everitt, Allentown; Richard Snell, Reading; Frank Culp, Perkasie; Arthur Cassell, Allentown; and former president Maurice Walborn, Cressona. The Brotherhood acted to raise money for rebuilding cabins washed away at Camp Miller during the August flood.

The Plainfield Parish observed its 150th anniversary, and Zion Church, Easton, its 85th in October. Zion Church has had only two pastors in its 85-year history, Philip Pfatteicher and Walter C. G. Veit.

The Women's Committee for Inner Missions in the Allentown Conference has re-elected Mrs. C. A. Shook, Bethlehem, as president. Other officers are Mrs. Harry Fritch, Mrs. William Drake, Mrs. J. Howard Richards, Mrs. Fred Raith, Mrs. Victor Gangeware, and Mrs. George Roth.

A workshop for LWA directors of eastern Pennsylvania will be held in Allentown, Nov. 21. Pastor Luther J. Linn is in charge and LWA Directors Frank M. Brown and Edwin Moll will instruct the workers.

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Churches Form Association To Establish Home for Aged

By CALVIN E. HUMBERT

WILKES-BARRE—An association has been formed among Wilkes-Barre Conference churches to purchase the Blodgett community house in West Hazleton and convert it into a home for the aged. The 36 congregations named officers and appointed committees to carry out the plans, drawn up by the Board of Inner Missions of the Pennsylvania Ministerium. Cost of the property is $20,000, and $17,000 more is needed to convert it to its proposed use. Pledges amount to over $14,000.

Elected as officers of the association were Luther K. Mohr, president; William J. Leifeld, vice president; George R. Deisher, Jr., secretary; C. G. Baker, treasurer. Committees concerned with property, finance, personnel, administration, admission, and publicity have been appointed.

A mission church was established in Towanda Oct. 2. Leading the organizational service were Pastors Donald A. Gebert and Charles A. Souders. The charter membership is 60. Attendance at the service was 200.

Pastors and missioners of Allentown and Wilkes-Barre conferences attended a training school on evangelism Oct. 7 at Trinity Church, Lehighton. Among speakers were Dr. Robert W. Stackel, director of the church-wide evangelism program, and Pastors Walter E. Bock and E. Dale Click.

A Sunday school institute for the Upper District was held Oct. 11 at St. John's, Nanticoke, with Pastor James M. Singer as speaker. Officers elected were John M. Super, president; Richard Bergstresser, vice president; Mrs. Mildred Schaefer, secretary; Nelson Sweet, treasurer.

The conference Brotherhood met Oct. 14 at Christ Church, Hazleton. Pastor William E. Swoope was speaker. Elected were John Walters, president; Herman Rudelitsch, vice president; Alvin Schugardt, secretary; Howard Shaver, treasurer; Joseph Potter, statistician.

WISCONSIN

Charges Against Pastor Wrigley Made Public by Northwest Synod

By CHARLES A. PULS

MADISON—New developments were reported in the cases of the three Northwest Synod pastors tried for doctrinal deviations. The Rev. George P. Crist has submitted his ordination papers to the synod president. He was suspended from the ministry and is now doing post-graduate work at the University of Iowa. His appeal against the trial committee's decision will be heard at the synod's convention next May. Said Pastor Crist in a recent statement: "I felt the spirit of the synod was not really mine. I did not, by my action, intend to indicate that I had changed my mind regarding my own position which I believe is still essentially Lutheran."

The Rev. John H. Gerberding, Menomonee Falls, acquitted on all charges, has resigned his parish as of Nov. 30, and will enter the field of journalism. While it has been suggested by synodical authorities that he surrender his ordination papers, Pastor Gerberding has not yet done so. "I have six weeks to decide whether to comply or not," he said.

The case of the Rev. Victor K. Wrigley, Gethsemane Church, Milwaukee, will be tried Nov. 10, but the accused pastor announced he would not appear. Synod's constitution makes provision for *in absentia* trials. The trial committee panel has not yet been announced.

The six charges filed against Pastor Wrigley are: That he denies "the divine objective authority of Holy Scripture"; that he repudiates "the true exposition of Holy Scripture"; that he denies "the historicity and actuality of the Virgin Birth"; that he repudiates "the physical resurrection of Christ"; that he denies "the origin and cause of original sin"; that he repudiates "the sacramental union in the Lord's Supper."

Pastor Wrigley, who had been told by his congregation not to attend the meetings of

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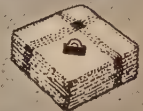

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WISCONSIN . . .

the investigating committee, was absent from the last three hearings. Commenting on the coming trial, which Mr. Wrigley expects to go against him, he said, "Because of my call as a Christian I must leave it up to the synod whether I am to remain as a pastor-member of it or not. And it will likewise be entirely up to the members of the congregation, which has called me as pastor, to decide whether or not I am to remain as their pastor. I will not on my own initiative break fellowship with either the synod or the congregation."

The synodical parish education committee has called the attention of pastors to the fact that too many congregations use other than Lutheran literature, and has reminded them of constitutional requirements to teach according to the doctrines of the Lutheran church.

According to the Rev. C. B. Lund, director of parish education, "ten out of 91 questionnaires indicated non-Lutheran materials are being used in the regular Sunday school curriculum of our synod—that means about 10 per cent." He added that he knew several parishes not using Lutheran literature that have not answered the questions.

Pastor Lund commented that "while our own materials may sometimes be at fault, how long can we guarantee the doctrinal purity of a church that goes to other sources for the basic teaching of its youth?"

Synodical Missionary Dwight H. Shelhart has submitted a report on his six-week exploratory trip during which he investigated new fields for development in North Dakota and Montana.

Three fields in Wisconsin show promise. One, at Forest Home, Milwaukee, held an initial meeting Oct. 23 at Greenfield Town Hall with Pastor Robert Bartsch as the developer. Pastor Bartsch reports 100 prospects. Pastor Howard Rice began work Oct. 15 on the far east side of Madison. In southwest Appleton, a search for suitable property has been undertaken by Pastor Ingolf B. Kindem, Trinity Church, in Appleton.

—Changes of Pastorate—

OHIO

HOCH, ROY C. From Ada parish. To Glenwood Church, Toledo, associate pastor.

JENTSCH, HANS B. From St. John's Church, Glassport, Pa. To Teutsch Church, Cleveland.

UPDEGRAFF, J. ALFRED. From Bethany Church, Toledo. To Our Saviour Church, Dayton.

PACIFIC

SIGMAR, HARALD. From Gimli Church, Gimli, Manitoba. To Gloria Dei Church, Kelso, Wash.

VOSSELER, E. A. From First Church, San Diego, Calif. To Redeemer Church, Portland, Ore.

PENNSYLVANIA MINISTERIUM

GREENWALT, ARTHUR E., SR. From St. Peter's Church, Hughestown, Pittston. To Air Force chaplaincy.

HOH, PHILIP R. From Holy Trinity Church, Wilmington, Del. To Luther League of America, associate secretary.

KEIM, EVANS R. From Zion Church, Zion Hill. To St. Mark's Church, Allentown.

SCHERCH, JOHN M. From Grace Church, Norristown, assistant pastor. To Milford, Del., mission developer.

SEYDA, ARTHUR R. From Evanston, Ill., pastor for students. To Nativity Church, Philadelphia.

STAACK, HAGEN. From St. Peter's Church, Allentown. To Muhlenberg College faculty.

WACKER, HENRY A. From Epiphany Church, Roxborough, Philadelphia. Retirement.

PITTSBURGH

ARMSTRONG, ROBERT H. From Grace Church, Spring Garden, Pittsburgh. To Good Shepherd Church, Erie.

HASLAGE, ROBERT P. To First Church, New Kensington, assistant pastor.

HAUSER, ELLWOOD. From Bethesda Church, New Kensington. To Grace Church, Youngstown, O.

SNYDER, J. ALLEN. From First Church, Ashtabula, O. To Grace Church, Troy Hill, Pittsburgh.

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DECEASED

DR. HERMAN C. GETTER, 71, of Ellerton, Ohio, died Oct. 5 at Miami Valley Hospital, Dayton.

Dr. Getter served in the ministry until 1952. He was born in Ellerton in 1884. Graduated from Wittenberg College and from Chicago Seminary, he received a doctor of divinity degree in 1914.

His ministry was spent in Ohio. He served the Amanda parish; Trinity, Lakewood; Emmanuel, New Philadelphia; the Lewisburg parish and the Ada parish. He was president of the Eastern Conference, and a member of the board of directors of Wittenberg College, of the synod's executive board, and of synodical committees.

He is survived by his wife, the former Mabel V. Barr; a son, the Rev. Paul R. Getter, pastor of Trinity Church, Versailles, Ohio; four daughters, Mrs. Arthur Shattuck, Marian, Mrs. Edward Smyth, and Mrs. John Hanley; one brother, three sisters, and four grandchildren.

Services were held at Salem (Ellerton) Church on Oct. 8 by Pastor John M. Buchholtz, and Synod President George W. Miley. Burial was in Ellerton Cemetery.

THE REV. WILLIAM E. SUNDAY, 70-year-old former pastor of St. Luke's Church, Lilly, died in Johnstown, Pa., Oct. 8. He had been ill for some time.

Pastor Sunday was born in Pennsylvania Furnace and graduated from Susquehanna University and Seminary. He served pastorates in New Bethlehem and Hooversville, Pa., before coming to Lilly in 1933. He retired last year.

Surviving are three daughters—Mrs. Eleanor Hoffman, Mrs. Helen Epstein, and Mrs. Louise Leap—three grandchildren, and his brother, Dr. Orie E. Sunday in Montoursville, Pa., also a retired Lutheran minister.

Central Pennsylvania President Dwigh D. Putman and Pastor Robert G. Sander conducted the funeral service at Mount Calvary Church, Geistown, Oct. 11. Interment was at Stewartstown, Pa.

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IN CONCLUSION . . . . . .

FLYING ACROSS central Europe in a Czechoslovak plane, we crossed a small river. "It's the Oder," the stewardess told me, so I stared at it as long as it was in sight. A battleline of World War III, I surmised (with my usual pessimism).

The Oder, of course, is the boundary of Germany's Red Zone and what Poland calls "the recovered territories," the large and fertile area of eastern Germany taken by Poland after the war. When Germany is rearmed and reunited—unless some new dimension has developed in world affairs—the Germans will surely demand the return of this territory.

I thought of this a few weeks ago when flying up from southern U.S. across the Cumberland River and the Clinch, and others backed up behind the amazing TVA dams which supply electric power in seven states. How fortunate we Americans are to live in a continent-spanning nation, where rivers are developed as power-giving resources regardless of boundaries. My 1955 Thanksgiving Day didn't wait for Nov. 24. It came in that moment of thinking about the rivers.

IT IS OUR GOOD FORTUNE that pioneers from a dozen lands, brave enough to cross 3,000 miles of ocean in sailing ships, weren't content to set up narrow borders in a new world. Today we don't have to show our passports in a dozen control points when traveling 1,000 miles around America. We ship Oregon lumber to Chicago, Pennsylvania coal to Boston, and Hollywood movies everywhere, without concern for tariff duties.

People of diverse ancestry live together with a minimum of difficulty. I remember how amused Bishop Hanns Lilje was in Philadelphia to see a truck go by marked "Dante's Laundry." Probably he might also see Pericles' Pet Shop, or even Luther's Exterminator Service. Many nations live under one flag. The Irish get the political jobs. The Greeks run the restaurants. We manage to keep house fairly well.

IN EUROPE men were traveling in carts or on foot when political boundaries began to harden. Lines on the map don't make sense now, but it seems nothing can be done about them. The Saar valley had its chance on Oct. 23 to become the first state in a European Union. Saarlanders turned it down, mostly because the French and Germans still nurse the memories of old wars.

A few European nations gained world power and wealth by clamping their control on dark-skinned nations of Africa and Asia, securing overseas the resources and opportunity which their own countries were too small to provide.

Even such large countries as the United States and Canada are shrinking, as jet planes screech from coast to coast in five hours. We are irked by the increasing necessity of becoming citizens of the world.

In Christian faith we have the key to a new day. We know a God who spans all rivers and seas, and holds every nation equally in his care. So far only our women's societies have been consistent in thinking about world horizons in Christian terms. We must all learn.

What's good for Afghanistan is good for America. That was not startlingly clear in the old days, but now we know it. Peace and prosperity can't be arranged by statesmen. They are byproducts. We can't expect them until we learn that the whole world is God's world community.

—ELSON RUFF

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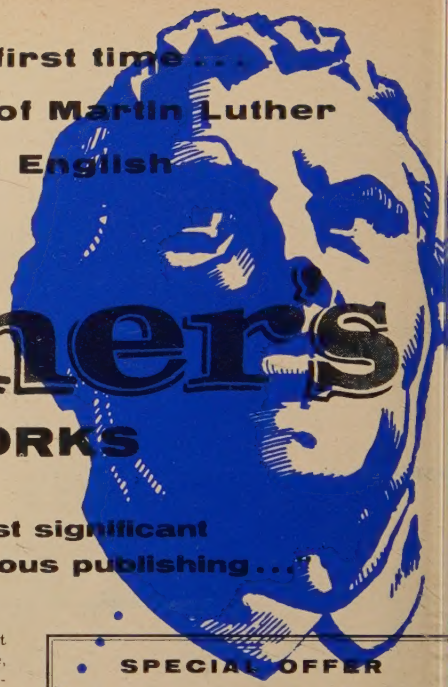

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